The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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FREEDOM OF THE PRESS

THERE were many notable things said by several of the speakers at the various sessions of the annual meeting of the Associated Press in New York recently, particularly on the part of those who called critical attention to some of the dangers and defects of daily journalism. Sir Wilmott Lewis, Washington correspondent of the London *Times*, was especially effective. The English correspondent warned the hundreds of leading publishers, business managers, and editors (the latter class being one that now ranks well after the publishers and business managers in importance), that the chief danger to the freedom of the press in English-speaking democracies came from within the news industry, rather than from without. This danger, he said, was the result of the wielding of vast power by publishers, especially the heads of newspaper chains if such power were not exercised in the public interest.

Quoting Graham Wallas, the English sociologist, as having said that the position of the modern press was "the most insoluble problem of democracy," Sir Wilmott continued:

"Why? Because, said Wallas, as long as his newspapers, and the telephone from his house to the editorial offices is in working order, the owner of a group of papers has more absolute irresponsibility in the use of great power than any other living man. If he is to use his power in a way helpful to the community he must aim at the two virtues, veracity and seriousness—that is to say, the more obvious virtue of saying what he believes to be true, and the less obvious virtue of taking trouble to secure that his belief is well founded. But nothing in his position, says Wallas, or in the qualities necessary to reach that position, encourages either of these virtues; and the anonymous writers whom he hires to carry out his orders have neither the personal independence of artists nor the public responsibility of experts."

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Sir Wilmott Lewis was careful to make it plain that he was speaking of conditions in his own country, where the Lords of the Press have such immense power that "a sort of plutocracy of newspaper owners" exists there which he did not believe existed anywhere else. This was a politely tactful view, yet Sir Wilmott Lewis must know a good deal about the Hearst chain, and the Scripps-Howard chain, and the Block and the Gannett chains, and many others. At any rate, with the English condition in mind chiefly, Sir Wilmott expressed his doubt that "the freedom of the press, in that sense of the phrase which makes it so precious to us, can without serious adjustment be long allowed to cover such a situation." The danger of tampering with the news, he went on, is the greatest danger which confronts popular government, because the news is the chief source of opinion by which government in democratic countries must proceed. "It is, as I see it," said the English correspondent, "a danger which grows with the growth and with the increasing integration of the newspaper system—the danger that the freedom which makes us great and useful may make some among us too great, that individuals may acquire a power which (if the freedom we demand is to be ours) they cannot be prevented from harnessing in the service of personal ambition rather than of the community from which their strength flows. . . . There has never lived, and there never will be born, a man wise enough and good enough to be entrusted with the irresponsible power over human thought, and the action which follows thought, which ownership of many newspapers conveys in the modern world, and the freedom to exercise it in the service of his own interests. To say that his interests might also be those of the community is to say something which might periodically be true, but cannot be generally true. It is to forget human pride and human weakness, and to break with history."

Sir Wilmott Lewis did not refer to another fact which applies to the daily press generally, both to the chain systems, and the single papers owned by individuals or companies; the fact which was once summarized pungently by William Allen White when he referred to the press as "a noble calling; now it is an 8 percent investment and an industry." Or as a writer in the *Atlantic Monthly* for May, Marco Morrow, assistant publisher of the Capper Publications, expresses the matter: "Admittedly we have lived in a crassly materialistic age, and the press, as we see it, is the child of that age. It may be that the Prophet Jeremiah, or a reincarnated Savonarola, or a John Calvin could run a newspaper today, but I doubt it. I fear he would have to find some other medium of denunciation. One of the most notable prophets of profit, Calvin Coolidge said, 'The business of America is Business,' and again, 'Civilization follows profits.' He was right. Publishing is an intricate and precarious business, and it is no accident that the newspapers of America have gravitated into the hands of business men, who think in terms of business and are wholly and heartily in sympathy with the objectives and ethics of business.

For which reason, most probably, when so many newspaper writers, hired by the heads of the industry, to form public opinion, editorialize militantly against the waste and extravagance of governmental operations (often very justly), nothing is ever said about the millions of dollars lost by the Post Office (which the taxpayer must make good) in carrying newspapers at an uneconomic cost. But, of course, that money helps to support the freedom of the press, so, from the point of view of the industry, it is money well spent. And, indeed, if the press helps to preserve social freedom it is money well spent indeed.

But that freedom cannot be preserved permanently if the selfish power of press magnates, and the enfeebling of the press in general by subordinating its ethical functions to its industrial profits is not checked and corrected by newspapers set free from such motives. The *Christian Science Monitor* shows the way that this may be done. If other church groups, or groups of such societies as are primarily concerned in education, would follow the excellent example of the Christian Scientists and establish and support their own newspapers to leaven the materialistic mass, the freedom of the rest would be far more of a reality than it is today.

Week by Week

RELATIVELY little of importance occurred at the national capital, where the struggle over the dimensions and allocation of relief funds continued to get most of the available attention. Politics and business recovery were decidedly to the fore, and the significance of elections in the Middle West had the center of the stage. Commentators recognized the point of view dominant in Illinois — widespread and possibly growing opposition to standpat conservatism. Quite as interesting was the evidence garnered in Wisconsin. An observer of great experience writes us concerning the primary there: "Without any organized effort, Roosevelt received approximately 380,000 votes, while Borah received approximately 160,000 votes. Borah won twenty-one delegates out of twenty-four. The regular Republican organization made a pathetic showing—the worst in the history of the state. No other candidate mentioned by the Republican party could hold one-half of the Borah

The Trend of Events

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votes. The majority of them would go to Roosevelt against any other candidate now mentioned by the Republicans." This trend does not mean a landslide drift toward liberalism, paternalism or whatever one may choose to call it. But the great Middle West has, unless all signs fail, renounced the Coolidge-Hoover brand of rugged individualism, going back to the concept of government as an employable instrument of the people which was so deeply rooted in that region before the war. The argument out there cannot be about government interference. It can only be about the limitations and the methods which are to qualify that interference. And that is why Mr. Borah has found his opportunity waiting for him. Meanwhile rumors of decisive modifications by the Roosevelt camp of its leadership and objectives will not down.

BOWING to the inevitable, the League of Nations decided that nothing further could be done to uphold the clearly expressed doctrine of the Covenant against Italy. It frankly conceded failure in efforts to bring about a peaceful settlement; and it prepared to welcome the abandonment of economic sanctions. There was only a perfunctory reference to oil, the refusal to ship which might have forced Mussolini to choose between surrender and war. From the outside it certainly looked as if Mr. Eden had lost heavily. The French were, for their part, bluntly outspoken concerning their impression of recent British diplomatic maneuvering. They so deeply resented the use that had been made of the League that threats to withdraw from Geneva were by no means idle talk. To them it seemed as if, having risked the loss of Italy's friendship through acceptance of a League invitation to defend the sovereignty of Ethiopia, they were rewarded with miles of unmanageable League red tape when it came to dealing with Germany. That many smaller continental nations are likewise disgruntled and anxious to escape further commitments to a one-sided British policy is equally obvious. The League simply did not function as the mouthpiece of an international justice higher than that recognized by states equipped to get what they want. Naturally a dozen such failures do not prove that Geneva may not ultimately be successful. But since 1934 it has served primarily to reveal the astonishing many-sidedness and the radical opportunism of British policy. Just why it is that important British interests wish to strengthen Germany and weaken Italy, is not wholly clear. There is just the possibility that the key to the situation may be found in the Far East, of which some high and mighty Londoners appear to be thinking far more than they do of Europe. It is hinted that the fate of Asia is in the balance, and that the Britishers concerned are counting on an agreement with Japan, vastly preferring her straightforward imperialist policy to the revolutionary nationalism which is fostered by the Soviets.

Back to the Good Old Times

ONE CANNOT help thinking that the real international speculators scent big deals in the offing, which will make what has occurred in Central Europe look like a small time show. If we are heading back to nationalism with a vengeance, why not also back to imperialism? And granted that the route to empire is going to be popular, is not the world ready for a showdown as to who is ultimately to "exercise influence" in China and the Near East? In the face of that possibility the situation in the Western countries naturally looks different than it otherwise does. The whole picture is too beclouded to permit more to be said than this: it is obvious that international peace cannot be much aided by "regional" pacts, either in America or Europe, or by a series of Leagues of Nations. Political and economic verities outside those regions continuously influence those who live inside them. There must be one international law or none. There must be one agreement to enforce that law or there can be none. That is at once the dictum of logic and the truth ingrained in the sacred conception of Christian universality. And before we can get such a law or such an agreement there must be enough people to desire it ardently and to fight for it tenaciously.

An Impressive Force

SEEN in retrospect, the pageant of Catholic educators assembled in New York for their convention was a more than usually fascinating sight. There were priests, nuns and lay teachers from virtually all parts of the United States, and there were members of the hierarchy in sufficient number to make it apparent that this was a meeting of interest to the Church as a whole. Now and then one may have fancied, of course, that upper New York was too overpowering and indifferent a setting for this manifestation. But those participating did not think of display. They were busy considering details of their craft—listening to addresses and conferences; getting their teeth into informal discussions; inspecting exhibits of things old and new which reflected both the stability of the educational tradition and the progress made. The Catholic educational situation in the United States cannot be likened to a bed of roses. Problems of such complexity and difficulty are being presented on all sides that both leaders and coworkers might easily take refuge in bewilderment. Yet this convention was a gathering of optimistic and determined persons. Fully aware of the mag-

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nitude of Catholic educational achievement, they spoke and acted like soldiers resolved to carry on without flinching. We are confident that as long as they remain what they are the future is guaranteed. Scholastic endeavor is always primarily a matter of men and women, not of buildings or equipment.

Something in the Air

ONE OF the most interesting bits of political maneuvering behind the scenes right now is the play and counterplay which is going on to conceal, on the one hand, and to bring to the pitiless light of public opinion, on the other hand, the report of Colonel Carl L. Ristine, based on his inquiry as a special assistant to the Attorney General. This report deals with the allegations of Postmaster General Farley that the air mail contracts of the Hoover administration were obtained by "corruption, collusion and/or fraud." It will be recalled that the operations of the air mail were taken away from civilians entirely for a time and turned over to the army. The latter, unused to the special conditions of flying the mail, cracked up several ships at the loss of a dozen lives of young army aviators. To the latter a special statue is being erected in Washington by aviation supporters who wish not only to memorialize the young men who gave their lives at the call of duty, but also to leave a little reminder to public officials that large ends are not realized overnight by a stroke of the pen of amateurs or incompetents. If the Farley charges are true, in the estimation of Colonel Ristine, several people should be prosecuted and sent to the penitentiary. If they are not true, the individuals concerned—and they are of course well known in the aviation profession, though they may not be known by name to the general public—should be cleared of the innuendoes of their political and professional rivals, and of the threat to their peace and civil stability which now hangs over them.

War Latin

THE ECHOES of the controversy regarding the *furore Teutonico* inscription at Louvain have died down, happily. But among the many things said about the business by those whose chief emotion was amusement strongly tinged with impatience, no one thought of averring that the contending parties did not know what the inscription meant. In Massachusetts, a curious new contretemps has just been revealed regarding a Latin war inscription, which hinges upon that astounding fact. It appears that the town of Dedham, of old and honorable history, prepared for years to erect a war memorial. The deliberation with which the project was brought to pass and the very handsome sum of money spent would lead the outsider to suppose that every detail of the matter would be expertly attended to. It transpires that it was not — through whatever circumstances, when everything else was all right, the Latin turned out wrong. Instead of wishing "Peace to the victors," it wished "Peace to the vanquished"—a Christian sentiment which may very well have tenanted the minds of the rearers of the edifice (we have no suggestion to the contrary), but which they emphatically had not paid $12,000 to have graven in marble in the tongue of Horace. That, however, is not the really remarkable thing. These slips often do befall the stone chisel—almost everyone has observed amusing instances of that fact. What is really unusual about the Dedham matter is that no one noticed the mistake for six years. Finally a clergyman "whose name," says the news report, "was not revealed," pointed out that *Pax victis* is not really the same thing as *Pax victoribus*. The townsfolk at once voted $400 to have the shorter word turned into the longer, but we imagine that will not wholly obliterate the thing from the mind of Massachusetts.

But What Helps the Germ?

SPEAKING at the meeting of the Ohio Academy of Science, the health director of Western Reserve University made some observations on the common cold. Everyone — except possibly the Eskimo of the remoter tundras, where colds are said not to exist—is an authority on this malady. Everyone has an explanation of it, at least as applies to himself. Hence, when this good physician banishes with one sweep of the arm, drafts, wet feet, scanty clothing and sudden chills as causes of colds, he courts vigorous replies from a wide and tartly interested audience. Of what avail is it to tell a man that a germ, and only a germ, will give him a cold, when for twenty-five years he has sneezed and blown as a direct sequel to getting his shoes damp? Or how convince him that nothing but infection can stop up his nasal passages, when he knows from indefinitely repeated experiences that it is after sitting in a current of cold air that he pronounces the name of the youngest and loveliest season as "sprig"? The belief that a sudden lowering of bodily temperature, unless speedily counteracted, will inevitably, or probably, cause a cold is too well supported by what passes universally as fact to be dissipated by a speech at a medical meeting. It is evident, of course, that germs do play a part in all this; but is it not a secondary part? Is not their way paved for them by the obliging draft or chill—as the way is paved for the tuberculosis germ by malnutrition and worry? And if this is so, surely it is not covering the case adequately to say that it is infection alone which gives people colds.

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THE STRUGGLE IN MEXICO

By WILFRID PARSONS

During many years, Father Parsons has followed developments in Mexico carefully and sympathetically. Few if any have collected so much information or expended so much thought on the problem. "Martyred Mexico," a book soon to be published by the Macmillan Company, incorporates his conclusions. We are publishing herewith one chapter, which offers a graphic picture of what life is like today in the "land of revolutions," and incidentally summarizes the toll exacted by recent strife.—The Editors.

FOUR or five times, during the two months preceding the writing of this book, Mexican laymen—a university professor, an engineer, a lawyer, a lady owner of former riches, a gentleman farmer who was once rich in lands—have sat by my desk, and all said the same thing:

"Father, all decency has gone out of Mexican life today."

That seems to me to be the fate that has invaded the beautiful lands that have only the mute monuments of the past to speak of what was once the glory of Mexico, "the spiritual inheritance of all Spanish America," as the protest from Chile has it. And even most of the monuments are now turned into baser uses: stables for the soldiery, cinemas, labor halls, warehouses and the like.

I try to imagine to myself what life for the average family is. If it owned any lands, and had grown up in the gracious hacienda existence of the last century, all that former comfort is gone. It must support a Socialist school on its own lands for its farm workers. It has seen the village church closed and pillaged. If it had once a chapel in the house, and probably did, it is now at the mercy of any informer who may want to win the reward for denouncing it. And over it hangs the shadow of the partition of lands, which has been proceeding apace under General Cárdenas. In Jalisco, the richest territory, practically all private farms had been confiscated by the end of January, 1936, and put into the hands of political committees, who will work them for the peasants. The owners are impoverished and living in the cities with impoverished relatives, and hundreds of their young men are in the hills with the "bandits," as the press always dubs them.

If the family are city people, they probably entertain ten or twelve children every day for a home school if they have a home large enough. This means that the place can be confiscated by any informer who finds it out. In places where there are no churches there is probably a sacred niche somewhere in the house where they may go each day and administer to themselves the Sacrament of the Holy Eucharist. Their priest slinks in by night, disguised as a workman, to hear their confessions, baptize their children, marry, anoint, say the last prayers. . . . If he is caught he will be imprisoned, and they will have to pay his fine; if they are caught they will lose their home. They even have to hide all religious objects for fear of frequent inspections. Probably one at least of their boys is also somewhere out in the hills.

If the family is poor or lower middle class in the world's goods, the workers have to join a radical labor union or there is no living to be gained. Their children are in public schools and being taught that there is no God and that the boss and the priest are enemies of humanity. If there is a school teacher in the family she must conduct sexual and socialist education or she loses her job. If one of the family has a position with the government, it is impossible for any of them ever to be seen in church and he or she may have to turn out at frequent intervals to join in an anti-church or anti-capitalist demonstration. If the boy is going to college, he must go to a socialist faculty or he will get no professional rating after his studies.

Over all this stands the ever-pressing poverty of the nation, and the political insecurity of a country to which Dr. Macfarland in the summer of 1935 well gave the title of "Chaos."

But let me tell of it in some detail, with stories picked and presented with no art, but taken almost at random from the official archives of the Church and never originally meant for publication.

Francisco Velasco was the possessor of the famous old colonial mansion in Puebla, a lovely gem of art that is always pointed out to tourists. He allowed his brother Knights of Columbus to meet in the cellar, they were caught, and his house was taken from him. Two old ladies, the Misses Mendivil, in Durango, received into their house, in order to preserve them when he had to leave, some religious works of art belonging to a priest. Police came, took everything that was there, turned them out of their home, and left them without a cent. Friends have had to take them in and care for them.

In Gomez Palacio, in Durango, a group of Catholics praying in a private home were suddenly surprised by the police. The prayers were being led by a mailman, Apolinar Alvarado. He was cruelly whipped and otherwise tortured to

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make him reveal the whereabouts of a priest. "You see what it means to be a Catholic?" he was constantly taunted. He was robbed of his belongings, fined fifty pesos, and was for months an invalid as a result of his treatment. This was on May 18, 1935. The list of Catholic lay people who thus suffered is interminable, and some day will be revealed in its entirety when the history of the Church during these times will fill volumes.

In Totatiche, in Jalisco, an incident of another kind occurred. F. J. Torres, a small landholder, was taken to prison with five others and was threatened with shooting if he did not reveal where the priest was who had been in the vicinity. He refused to say anything. Then he was taken to the prison yard and the soldiers lined up as if to shoot him. The Captain again asked him the whereabouts of the priest. He said he did not know and that even if he did he would not tell. He was blindfolded and the soldiers ordered to prepare to shoot him. He knelt down, he says in a letter, and made his act of contrition, and offered his life to God for his sins and for the Church. The Captain then spoke to him and said that if he could hand over the keys to the little farm he had, he would be freed. Mr. Torres was ready to die for the Church but not for his property. He gave the keys to the Captain, and at two o'clock in the morning he was set free.

Of course, if members of the family have gone out in open rebellion against governmental exactions, all the rest of the kin are subject to every kind of reprisal. What property can be found is usually confiscated and all relatives who may be earning a living working for the government are immediately discharged. Now the same course is extended to any kind of religious manifestation. A lawyer of Mexico City, whose name cannot be divulged but who is worthy of all credence, reports that in a month and a half after the law of confiscation of August, 1935, more than 4,000 cases of confiscation of property for religious purposes were already on the official records.

Out of many, I will take one diocese and try to give a picture of what has happened to it, from the reports in the office of the Apostolic Delegate.

The Diocese of Leon in Guanajuato is one of the most Catholic in the country. It is the one which has placed in a special niche of honor, beside Anacleto Flores Gonzáles of Guadalajara, the famous "boys of Leon," who were done to death on the eve of the armed defense on January 2, 1927: José Valencia Gallardo, Salvador Vargas, Ezequiel Gomez, Nicolas Navarro and Agustin Rios. The last was a child of fifteen, and showing some fear when he was captured, he was rallied by Gallardo to die like a hero. Gallardo's tongue was cut out to keep him quiet, and they all died like heroes, those who could crying with their last breath: "Viva Cristo Rey!"

Here is the martyrology of Leon.

Besides this heroic five, sixteen other laymen are on the roll of honor for having sacrificed their lives during those days, and three for being sent to the Islas Marias. Along with them are the names of ten priests who also suffered death for the Faith at the same time. Nineteen houses of Sisters are on the roll—the religious being arrested, dispersed, or sent into exile. Twenty-two colleges, convents, schools and rectories were lost, taken by the government. The diocese had already lost all its lands, on which it depended for its income, in 1915-1916. Next comes the list of eighteen gentlemen, all but one from Leon and the other from Irapuato, and nearly all Knights of Columbus, who suffered imprisonment, exile or fines. Next a group of young lady catechists of Catholic Action who twice have been arrested en masse. And finally fourteen young men of the A. C. J. M., who have been put in prison in recent months.

For the present situation, here is what I find recorded by the Bishop at the end of 1935.

No less than 70 colleges and schools had been closed by the government, 25 of them colleges and academies conducted by Sisters for young ladies. The only reason given for their closing was that they were Catholic institutions and would not accept sexual or socialist educational curricula.

The National Union of Fathers of Families had kept the school strike "in all its rigor," except in three parishes, which had not been organized. None of the members' children are in the socialist schools. As for the public-school teachers, 83 out of the 105 in Leon refused to accept the government program, and lost their jobs rather than go on. The same proportion occurred in other parts of the diocese. All of these teachers were put to work teaching in the "home schools," and their support arranged as well as could be. Thus the children without regular schooling were being instructed by professionals, while the public schools found it extraordinarily difficult to find any teachers at all to take the place of those who had resigned. Even when they did, the new teachers and those who stayed on were very prudent about actually putting the socialist curriculum into effect. "At most," the report reads, "there were one or two cases of socialist instruction with courses in 'sexual' education in which badly disposed teachers had yielded to the wishes of the government, but they were punished by the people of the locality."

As for the workers, only three of the former Catholic labor unions had survived, for they had received official sanction under one pretext or another, and few of the workers' round tables were functioning as well as was desired. All workers in the diocese had been coerced into the official unions by main force. The only way they were reached was by religious societies attached to the

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churches. Thus the Apostleship of Prayer of the Church of the Santuario has more than 5,000 members. The practise of nocturnal adoration described in the first chapter of this book was flourishing in ten parishes of the diocese, principally among country people numbering several thousand. Seven temperance societies also were worthy of mention for having maintained a normal existence and done much good. The Conferences of St. Vincent de Paul, the Catholic relief society par excellence, the Vassals of Cristo Rey, and the Perpetual Adoration before the Blessed Sacrament for men, were also normal. Several round tables for workers and young people were also functioning.

Thus the reader can with a little imagination picture for himself a diocese in which conditions are not too bad, yet which is almost completely crippled in its regular religious work and instruction. Regular worship at church is impossible for most of the people, for only 19 priests are allowed for nearly 500,000 people. This means that about 450,000 Catholics are never able to get to Mass and rarely if at all to the sacraments. Eucharistic Centers are available for those who cannot, and though not allowed to function in their ministry legally, not a single one of the 160 priests of the diocese has left his post, except three who were exiled for "propaganda." What do they do? They carry on like their brothers elsewhere in Mexico, and simply await the day of their arrest for what they are doing, and possibly death or exile.

Two last incidents may be recorded.

The press reports in February, 1936, that the Revolution is at last about to allow woman suffrage in Mexico, but—only those women are to be allowed to vote who are regularly enrolled members of the National Revolutionary party. It seems that the example of Spain in 1934 showed that when all women are made citizens and vote, they register their ballots overwhelmingly against radicalism and religious persecution. So only those in favor of these two things will be allowed to vote in Mexico.

The other item is that the Mexican government, at the request of the American government, had signified its adherence to the Wild Life Conference's program for the protection of "ducks, geese, and wild mammals."

DON'T FORGET THE COLLEGES

By CLARENCE J. ENZLER

WHERE Socialism and Communism are concerned the great body of Catholic laity in this country seem to be committed to an ostrich-like policy of refusing to recognize danger. Smiles, shrugs and that *répondre en Normand,* "Hearst propaganda," characteristically meet the suggestion that the Church has anything to fear. In Russia, yes. And in Mexico. But not in the United States.

Yet a little attentive observation of our labor groups, and of our youth especially, discloses a growing tendency to accept the extremes of radicalism as catholicons for the prevailing social and economic ills. The writer's list of personal friends includes the name of a young and exemplary Catholic, yet withal a member in good standing of the Young Communist League, who joined the League at the suggestion of a Catholic professor who is himself a Communist. Another serious-minded Catholic student expresses a palpably candid conviction that the Church has failed, that writing encyclicals and preaching social justice cannot solve the economic problem, that Socialism remains the only solution. And doubtless many another agrees with the man mentioned in a popular magazine article, who, when asked, "Are you a Communist?" replied: "Hell, no! I'm a Roman Catholic; how can I be a Communist? But they've got a better system than we've got." (See Charles R. Walker, "Down and Out in Detroit," in the *Forum,* Volume 86, Number 3, September, 1931.)

Obviously, these isolated cases do not constitute proof, but are offered merely as examples of a general trend. However, most observers discern an increasing predisposition for our youth to straddle the Catholic-Communist issue, keeping one foot in Rome and with the other gingerly testing out Moscow. And, especially in the secular universities, a multitude of Catholics find themselves unable to cope with the earnest exponents of Socialism and Communism in discussions of the social problem. Our young men and women both appear and feel intellectually incompetent by comparison with the cocksure enthusiasts of the more radical elements.

American radicals, by which we mean the convinced Communists and sincere Socialists, stand forth as perhaps the most zealous individuals on the face of the continent. The spirit of sacrifice, the unflagging enthusiasm, the genius for organization, the prodigious efforts of these misguided disciples of disaster should shame us lethargic Catholics. As Father R. A. McGowan stated, "The constant flow of magazines, newspapers, mimeographed material, books, pamphlets and

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posters that they publish is a marvel, coming, as it does, from a handful only." In short, the true radical exhibits a deep and genuine concern for those in the city of the poor. The true radical is often painfully opinionated, consummately certain of the practicability of his proposals, but he is also buoyed by an admirable courage of his convictions. His is an impressive personality.

In 1935, the Communist party in this country numbered only about 30,000. However, the party controls many auxiliary societies, such as the Trade Union Unity League, the International Labor Defense, the Workers' International Relief, the International Workers' Order, the Friends of Soviet Russia and a large number of others. The present aims of the Young Communist League include that of gaining control of the American Student Union. And, to quote Father McGowan once again, "The membership in 1935 [30,000] is an understatement of the number who are either Communists or very close sympathizers of Communism."

At all events, the movement spreads almost daily, and hardly anywhere is the harvest richer than in the colleges and universities of the land. Though the writer has been teaching less than a year, over and over again he has heard the complaint of Catholic students, "We can't meet the arguments of these radicals. They defeat us time after time by pointing out that we Catholics haven't a constructive program. And we can't answer them."

Right there is the crux of the matter. The Catholic Church has a program, a very sane, definite program; but our colleges almost seem to be wilfully endeavoring to keep our students in the dark concerning it. Catholic youth is undeniably idea-poor on the social question. Hardly one in ten knows enough about the Catholic program for reconstructing the social order as laid down by Pope Pius XI to intelligently explain it. Hardly one in ten would recognize the term "occupational groups" as representing a mainspring in the total of Catholic social proposals.

Then, can our students be blamed for listening in bewildered, silent, semi-approval to Red agitators, when nobody takes the time or spends the effort to tell them the answers? And are those students entirely at fault who, interested in this apparent enigma of economic justice, place their names on the roster of the Y. C. L. or a similar organization, saying accusingly as did one college boy, "They've got a good program and they're active, which is more than the Catholics can claim"?

Behind these conditions seems to be this fact, among others, that Catholic students walk out of college into a machine-gun world armed with little more than a pop-gun knowledge of Catholic social principles. The Christian social science, the Catholic sociology, advocated by Pope Pius XI, have not caught hold. Few of our colleges offer adequate training in these principles. Perhaps the encyclicals are recommended for private reading or a couple of class periods are devoted to a hasty résumé; usually, little else is accomplished or even attempted.

A number of study clubs exist; but study clubs are notorious for sterility. The truth is that the most forgotten man in Catholic Action for social reform is probably not a man at all. The most forgotten man seems to be the Catholic college boy and girl.

Three necessities appear to be involved in the attempt to remedy the situation. The first requirement is that ample facilities for training Catholic students in "Christian social science" be provided in our colleges. By forums, by classes in industrial ethics, by social clubs and lectures this can be accomplished. Requisite for every student should be a course in Catholic principles of social justice.

Second, college youth needs training for leadership. This implies not only knowledge but an actual and active participation in propagandizing Catholic social principles; for leaders are developed best by leading. Third, Communism and Socialism must be fought in all possible ways: by demonstrating the existence of a Catholic program; by spreading on all sides knowledge of this program; by pointing out the fundamental reason why no one can be simultaneously both a sincere Catholic and a true Socialist, the reason being, as Pope Pius definitely stated, that Socialism, and of course Communism also, is founded on "a doctrine of human society peculiarly its own, which is opposed to true Christianity," a doctrine which "conceives human society in a way utterly alien to Christian truth," a doctrine which subjects the individual wholly to the State and is entirely unconcerned with the final end of man.

Doubtless these needs may be met by a multitude of different procedures. One method which has been adopted by two colleges centers about the formation of Social Reform Societies among the student bodies. At the College of St. Thomas in St. Paul, Minnesota, a group of students were chosen and guided in special study of the social encyclicals of Popes Leo XIII and Pius XI as well as the works of leading Catholic thinkers of the United States. Then followed the compilation of a list of topics including the living wage, the maldistribution of wealth and economic dictatorship, trade unionism and occupational groups, private property and Socialism, social insurance, the farm problem, government and the social problem, fair practises in industry, the shorter work-week, the Mystical Body, the Catholic press, and the social and economic implications of birth control. From these, each member of the society selected one sub-

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ject for special study under the guidance of a faculty adviser.

When the movement attained sufficient impetus, new members gained admittance. A schedule of lectures and discussions was arranged whereby the students alternate in presenting their topics before various groups, parishes, school assemblies, the Knights of Columbus, civic forums; and debates were scheduled between members of other organizations and the representatives of the Social Reform Society.

The other institution, Columbia College of Dubuque, Iowa, adopted a procedure that differed from the one at St. Thomas only in non-essentials. The faculty moderator of the Sodality of Our Lady proposed the plan to members of the Sodality, who received it enthusiastically. Groups of five or six individuals, each under a student leader, chose the following topics for study, one topic for each group: the living wage, the labor problem, the farm problem, social insurance, economic dictatorship, private property and Socialism, and the economic and social aspects of birth control. The groups meet privately as often as the individuals desire. Each leader reports his progress at least twice a month. Once a month a general meeting is held at which one group attempts to "put across" its topic.

In both schools the procedure requires that members pass an examination before a faculty board prior to receiving permission to represent the societies publicly. During the spring the College of St. Thomas plans to sponsor a convention at St. Paul for Catholic youth of the Northwest. Delegates from other colleges and organizations are to be invited to attend in an endeavor to inaugurate a widespread Catholic youth movement.

Now while the newness of the societies prevents a pronouncement on their value, their structure seems well suited to the furthering of the three aims mentioned above. Assuredly they appear capable of providing a knowledge of Catholic principles; of producing active student leadership and thus preparing young men for future activity; lastly, they present a definite alternative to Socialism and Communism. And there seems to be ample justification for the belief that if some day a national youth movement could be inaugurated, it might prove to be among the outstanding mechanisms for the attainment of social justice.

At all events, it is high time that the Catholic college boy and girl passed from the ranks of forgotten men and women. It is high time our students were prepared to give answer to the more and more powerful challenges of Socialism and Communism. It is high time that our part in social justice included more than listening to a voice speaking from the Shrine of the Little Flower on Sunday afternoons.

Ballad of Nan Bullen

Nan Bullen's lovers were as many as her pearls,
Merriest and fairest of Queen Kateryn's waiting-girls;
She laughed them off and coaxed them on and led them all a dance,
Wyatt and young Brereton and grave Sieur Brantôme of France,
Smeaton the dark lutanist and Percy the proud lord,
Wooing her with prayer and song, with poem and with sword:
But if her love was any man's yet still she looked more high—
For what of your true-love when the King himself goes by?

Nan Bullen's charming was a witch's or a fay's,
All the court danced after her those laughing nights and days;
Gleaming grace in pageantry and soft hand on the lute,
Wit like any sparkling star and voice like any flute,
Darkest eyes and slenderest waist and honey-sweetened tongue,
All the golden armor of the careless and the young,
Light embrace beneath the trees, light love-talk on the stairs,
And what can an old Queen do who only has her prayers?

Nan Bullen's power rose as high as hills are piled,
Power to break a rival's heart and starve a rival's child,
Power to spread her castle wide and set her kinsfolk high,
And make the haughty cardinals kneel down when she trod by:
She rode in state along the streets in shining robe and crown
To wed the great King Henry in the face of London-Town,
She sat upon her chair of pride, a queen where he was king—
For what can your lover do but give you everything?

Nan Bullen's laughter it was hushed upon a day,
What a king has given you a king can take away;
Other eyes were brighter and another voice more sweet—
Docile and demure as doom came young Jane Seymour's feet. . . .
Of all Nan Bullen's glories there was nothing left or known
But a frightened little baby daughter crying all alone—
For what are charm and song and mirth where sentinels keep ward
And what's the help of beauty for a headsman's sword?

MARGARET WIDDEMER.

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WHAT ABOUT THE JOBLESS?

By JOHN COLLINS

A FEW days ago, a small group of Works Progress Administration workers, just assigned, reported for duty at the New York office of the Federal Housing Administration. As they left the elevator, the operator, having overheard their errand, remarked with a sneer: "Some more of that boondoggling, I suppose."

Maybe that elevator operator was right, but in this case there is a good fighting chance that that little group of relief workers may prove eventually to have pointed the way to a solution for a major problem now confronting WPA authorities not only in New York but throughout the country. The problem is this:

During the past few years general business activity has increased substantially. There can be little doubt about that. The *Annalist* index—to take only one of scores—shows that since descending from a peak figure of 116.7 in July, 1929, to a depression low of 58.4 in March, 1933, business has recovered to a January, 1936, figure of 91.2. And yet there has been no appreciable migration of workers from the rolls of the Works Progress Administration to private enterprise.

In time, undoubtedly, business will recover to levels at which the WPA rolls will be cleared as though by a vacuum. Or more correctly, they will be cleared of all but a residue consisting of those who because of technological change in industry must fumble about for a new occupation. But meanwhile, those in charge of the Works Progress Administration feel they must do something about moving off into regular jobs an appreciable number of WPA personnel as soon as possible. The approximately 245,000 relief workers in New York City alone have been costing about $677,420 a day, $470 a minute!

For some time WPA authorities have been sensitive to the fact that spending at this rate cannot go on indefinitely. Last September, with a view to encouraging the workers themselves to take the initiative, they notified all on the rolls in New York City that whenever they had a "lead" on a job they could take time out to apply for it without suffering a loss in pay. Again, last November, Victor F. Ridder, upon taking office as New York City administrator, set up a reemployment bureau designed to canvass large employers, to find jobs through direct solicitation. The bureau was a failure. The yield in jobs was not commensurate with the effort nor the expenditure of public funds involved. After more than two months, the reemployment bureau staff of more than 100 provided permanent private jobs for only 37 WPA workers.

In the meantime, while trying this direct method and finding it wanting, the WPA authorities began to cast about for some indirect means through which, without prodigal expenditure of public moneys, an appreciable number of outside jobs could be created. The question was: where, by using a small volume of WPA funds as a fulcrum, could an industry, or group of industries, capable of draining off several thousand relief workers be given a "lift"? Here elementary economics furnished a clue.

If you break down into its components any good index to the business cycle, you will be struck at once by the fact that in the rise and fall of general business activity, the group identifiable as the capital goods industries show much greater elasticity than those catering direct to the consumer. That is, in a depression, the steel industry, for example, declines much further, lays off a greater portion of its help, than does, say, the chain store. And by the same token, the steel industry shows much greater recovery on the rebound. This simple proposition needs no laboring. Its significance in connection with jobs may be readily grasped by taking a look at the employment index of the Federal Reserve Board. There you will find that the average decline in employment from the peak of prosperity to the trough of the depression has been 62.8 points for the capital goods group as contrasted with only 34.2 points in the case of the group purveying direct to consumers. On the other hand, on the recovery, employment in the capital goods has rebounded from the depression low, an average of 40.5 points, as against an average for the consumers' goods group of only 26.0.

Here, then, was a fingerpost to the highway the New York City WPA might take in its quest for jobs on the grand scale. The private industry capable of absorbing a large number of relief workers obviously was to be found in the capital goods group. But which industry? The iron and steel industry is not centered in New York. Therefore, that would not serve the purpose. Neither, for the same broad reason, would the machinery, lumber or transportation equipment industries.

However, one important capital goods industry in New York now held the attention of the WPA. Unfortunately, it is not included in the employment index of the Federal Reserve Board, nor any other. But it could be inferred that in so far as the swings of its employment are concerned, it showed the same elasticity characteristics as iron and steel. For, according to figures furnished by

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the F. W. Dodge Corporation, total construction contracts actually awarded in New York City—not merely permits issued — declined from a monthly peak of $128,304,000 in October, 1928, to $3,239,500 in August, 1933. By December, 1935, they had recovered to a monthly total of $23,714,200.

But before leaping to any further conclusions about the absorptive powers of the construction industry, those in the WPA paused. Recovery in the non-residential building field, experts seemed to be agreed, would be slow. There would be too much inertia there for any pump-priming. So the construction sheep had to be separated from the goats. The crude construction figures had to be refined, the residential building data distilled out. Concentrating, then, on the question of swings in the field of residential building alone, it was found that from a monthly peak of $72,181,000 in February, 1928, contracts awarded in that division declined to a depression low of $1,231,900. On the upswing, they had rebounded to a December, 1935, figure of $3,826,500. In other words, the residential building industry in New York City did seem capable of considerable expansion, did seem potentially to hold out promise of many jobs.

Moreover, when the rolls of the New York City WPA were checked from an occupational standpoint, they were found to dovetail neatly with the picture presented by the construction figures. Within the total of 245,000 workers on the rolls, was a solid block of no less than 43,000 skilled and semi-skilled personnel whose normal occupation is in the building trades. And this does not include professionals such as architects, engineers and draftsmen. Nor does it include an appreciable number of the 119,843 common laborers who normally shuttle in and out of the building industry as they find conditions therein attractive or not.

But now the question became: just what catalyst could the WPA employ that would react to bring about this fusion of residential building and relief workers normally employed in the building trades. The records of the work relief organization in New York City were scanned for some pertinent fund of experience that could be drawn upon. Such a fund was found.

In November, 1934, there was started in the Bronx a work relief project designed to generate new housing construction and modernization under the terms of the Federal Housing Act. This project was operated only on a small scale. It was really a "test-tube" affair. But between November 2, 1934, and June 21, 1935, it generated among home owners in the Bronx, pledges to build or modernize amounting to $2,348,000. And this with a daily average of only 15.8 canvassers at work. Of course, it would be unsafe to assume that all these pledges were kept. And it would be misleading to assume that too many of them were executed promptly. There is, naturally, a lag between pledge and issuance of permit by the Borough building authorities and, again, between permit and awarding of the contract. However, of the $2,348,000 in pledges generated, a total of $1,025,000 was contracted for and completed within the period between November, 1934, and June, 1935. And in the way Bronx building permits held at a high level through the end of 1935 there was evidence that the effects of this "pilot" project had not yet been dissipated.

These results, encouraging enough, were achieved, moreover, with a negligible expenditure of public funds. The project payroll for the period amounted to only $16,000. For every dollar of public money laid out, pledges to do $150 in private building or modernizing were created.

Nor were the full possibilities reflected here. While the Bronx project was in operation, the FHA had on modernization loans a legal limit of only $2,000. This restricted canvassers to a small part of the field. About June 15, 1935, however, this loan limit was raised to $50,000 and within the expanded field laid open, a similar project that had been set up, meanwhile, in a small district in Manhattan, generated construction pledges amounting to $2,235,000 at a payroll cost of only $2,524.

In brief, under the new loan limit, for every public dollar expended, pledges for about $900 in private construction work were created. Evidently, this business of using WPA funds as a fulcrum to stimulate residential building and so make private jobs for an appreciable number of people on the public payroll was worth trying on an expanded scale.

So, a new project, designed to stimulate residential building and modernization, and sponsored by the New York State Department of Labor, was created. Under this new arrangement the State Department of Labor, the Federal Housing Administration and the WPA will function jointly. The WPA is furnishing 268 workers and a fund of $199,045 to cover operations for a period of eight months. Working under the guidance of a committee of Federal Housing experts and Elmer F. Andrews, commissioner of the State Department of Labor, the WPA personnel assigned will assist the regular FHA organization in focusing the attention of the public on the facilities the federal government has made available to the end that home-owners may modernize and prospective home-owners may build cheaply.

There is reason for believing that their efforts, in 1936, will be exerted on ground more fertile than at any time since 1928. Rises in rentals in-

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dicate that the time is at hand when it is becoming cheaper to build than to buy. Because of protracted strength in government securities and their consequent low yield, large lenders such as insurance companies once more are turning to the real estate mortgage as an outlet for their funds.

Because of the well-known leverage the building industry itself in turn exerts upon a wide range of enterprises—industrial, commercial and financial—it is quite possible that the activities of these few WPA workers may have appreciable effects beyond the immediate objective of stimulating residential construction in New York, and moving building trades workers from the local WPA rolls.

The work of that handful of WPA workers sent up to FHA headquarters the other day will bear watching. In their field great oaks from little acorns may be made to grow. Maybe that elevator operator will be terribly wrong.

LYAUTEY'S PRAYER

By HENRI MASSIS

IT IS now more than a year since Marshal Lyautey died. May I be permitted to transcribe some pages from my journal relating certain meetings I had, toward the evening of his life, with the Marshal? These intimate pages were not designed to be published, but it seems to me that I should no longer keep them for myself alone. The inspiring words which Lyautey confided to us do not disclose their full meaning until one knows in what profundity of living they had their source. And the last confidences of the noble old man take their place with his daily jottings, recently published, as a student at Saint Cyr, half a century ago, when he wrote:

> A little calm, a little of the night, of repose, of hours to myself, of returning into myself, of peaceful thoughts! Lord, Lord, a little quiet talk, serious, long, calm . . . a little of praying, kneeling, head in hands . . . a little of something long and serious, Lord, and that I think of You, of Whom I never think! Oh, feverish life!

And they take their place with these, of July 14, 1876, on the young officer's returning from the Grande Chartreuse where he had made a retreat:

> You are necessary, God, and it is necessary to seek You; every day, fleeing the world and its works, whatever they are, it is necessary to give to such a friendship that half hour which one would not refuse to the best friend of one's spirit among men. . . . Contemplation, meditation, interior life, here is the secret of those whose faces are not sombered by ennui.

At the time he achieved the cycle of his life, Marshal Lyautey had remained faithful to all those aspirations of his youth, and one finds him with "the same preoccupations, the same discouragements, the same *élans*, the same flames," the same thirst for God.

January, 1930—The Marshal having learned from D. that I was going to make a retreat with the Benedictines of Maredsous, in Belgium, had asked me to come and see him before my departure. On the night he had appointed, he seemed very preoccupied and the moment I entered his study, he said:

"My poor Massis, I won't have any time to talk with you. I am sick. . . . Paris disgusts me, and the Colonial Exposition, too. I feel like chucking it all up. M. de F. has been taking care of me for three months; and I'm not better. . . . It is only at Thorey that I am well, near my Curé, who is an admirable man, and of my beloved Oblates of Sion. . . . You know, Massis, I am more and more of the same spirit with you. . . . If I were not married, I would go with you to your Benedictines, and with what joy! However, I have a cell at Sion: I will go there this summer."

Then, after a pause, he continued: "We must talk of all that. . . . Impossible tonight or tomorrow. . . . I have enough for two hours, and I am sure you have also! So, when you get back, let me know. I am going for Easter to Nancy to preside at the Congress of Catholic Youth, and I will be with those young people on Good Friday, Holy Saturday and Sunday. . . . I will be given up to them, Massis; so we must plan for a good long talk some other time."

February, 1930—On my arrival at the monastery at Maredsous, I sent a card to the Marshal recalling our last evening in Paris and telling him I would think of him during my retreat. He replied, on the twenty-third, in the following letter:

"My dear friend, it is pleasant to think of you. There was not a word on your card which did not go straight to the heart. I understand all that there is in such a union of thoughts and of prayers. . . . Perhaps this year will grant me the leisure for a period of devout recollection, something for which I feel so much need. Will it be at Maredsous, or will it be, for a start, simply with my neighbors, the Oblates of Sion, who have already reserved a room for me and await me? These horrible days in which we live, full of politics, so devastating for our country, incline us more and more toward Him Who alone does not deceive. Thank you for understanding all the

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deep and serious things there were in our last conversation. Let me know, I beg of you, as soon as you return to Paris, and believe me, my dear friend, in faithful and affectionate union of the heart with you, until I see you. Yours, Lyautey."

March, 1930—On my return to Paris, I sent word to the Marshal how happy I would be to have the desired visit with him. He replied by inviting me to dinner. M. P. de L. was at the Rue Bonaparte, when I got there, but he went about ten o'clock, and as soon as we were alone the Marshal led me to his study. He had me sit near him and, looking straight at me, he began in a deep voice:

"I have told you, and you know, that I am a member of the Church. You have prayed for me and I want to thank you with all my heart, my dear Massis. But now . . . I, I can no longer pray. . . . Oh, there are so many complications that I won't know how to tell you everything. I had to make my confession. First, for many months, everything called me, everything seemed to combine to bring me back to God. I met a most charming young fellow, whom I saw for the first time at Thorey, where he had come to camp with his scouts—young X. of Reims. Some months later, he left for southern Oran as a sub-lieutenant. . . . Delightful, charming as he was, I thought to myself, many temptations are going to beset that young man. . . . On his return from Morocco, he entered the seminary; he is at Issy where six months ago he put on the cassock. The letters which he writes to me would reveal to you the qualities of his spirit. But it would take too long, tonight, for it is late. . . ."

Nevertheless, the Marshal took a file up from the table, and drawing from it several sheafs he read to me passages from that correspondence, in which an ardent soul, filled with supernatural faith, tried to respond to the difficulties the Marshal confided to him concerning interpretations of the Scriptures, with arguments culled from Pascal and Hello. . . .

"What an admirable spirit!" he said while refiling the letters. "Twenty-three years old! . . . It is a real unmerited favor from God for me to have met such a person along my way."

Then, with sadness, the Marshal continued: "But there are yet difficulties. . . . I'll tell you. . . . I received absolution a week ago. . . . I had talked a great deal with Father L. at Nancy; he knew everything about me, he didn't try to hurry me and, after thirty-six hours of reflection, I went back to him to confide to him my impulses and my difficulties. 'Your confession,' he said to me, 'why, you have already made it, M. le Maréchal.' 'Very well then,' I replied, 'let me have absolution.' And I received it. At Thorey, the same evening, I told S. about this. He expressed great joy and, before he left, I said to him: 'Ask something from me.' 'What could I ask from you, M. le Maréchal?' 'Decide for yourself.' 'That we recite our prayers together,' he replied. And we said our prayers.

"I should go to Communion tomorrow, because I want to make my Easter duty this year. And, already, it is no longer possible. . . . I received absolution just a week ago and, today, I could not go to Communion without receiving it again. Ah, Massis, my dear fellow, what difficulties, and not alone over fine points of Scriptural interpretation! . . . Since I have been back in Paris, in the world, it is no longer as it was at Thorey: I am distracted again by all kinds of things and I no longer know how . . . I no longer know how to pray. . . ."

His look was veiled with sadness; he stopped as if suddenly unable to express himself; and it was then that I said to him: "M. le Maréchal, if, tonight, as the other night at Thorey, we said our prayers together. . . ."

"No, not tonight, I can do nothing more today. . . . A little while ago I wrote to Father L. to ask if he knows a priest here in Paris of his own kind, to whom I could say, 'I received absolution a week ago. . . . Now I must ask you for it again,' and who would not require anything more. I await his reply. . . . My letter—it is now eleven o'clock—he should have now (the person who was taking it to him arrived about ten o'clock at Nancy). Father L. will reply tomorrow. . . And if not, I will ask you to suggest someone. . . . I must not remain alone this way."

Then rising brusquely: "Ah, my friend Massis, you are so kind. . . . I must give in. . . . Let us say our prayers. . . ."

And the Marshal threw himself on his knees, his head in his hands, had me kneel at his side and asked me to say aloud the Our Father, then the Hail Mary, which he repeated in lower tones after me. . . . We rose again; he embraced me and said:

"When one has been for forty-six years without prayer, without making any approaches to God (I ceased to be a practising Catholic at twenty-nine years of age) and when one has led the life that mine was, you cannot know, you cannot understand how hard it is to conquer oneself, to change one's habits. . . . For (and here is my great difficulty) I have no self-esteem. . . . Perhaps I have not had what I should have had. . . . If I had had more, if I had had more confidence in myself, perhaps then I might have saved my country. . . ."

And when after these unforgettable observations the Marshal saw me to the door, he added there: "Today, I am not even asked for my advice. . . . I have held in my hands an empire,

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and if I should return to Morocco, there would be shown a great popular expression of enthusiasm. . . . No, all is over. . . . The mind is still clear, but I am through with everything. It would have been better if I had died when they operated on me five years ago. . . ."

April, 1930—On the following Holy Thursday, the Marshal wrote to me:

"My dear friend, I received my Easter Communion this morning from the hands of the young priest at Thorey. I owed it to you to tell you, first, you and my sister. Monseigneur R. and P. H. E. de S. were beside me. With gratitude and in union of heart and of soul—Lyautey."

WHY THIS POPULARITY?

By MARIELI G. BENZIGER

DURING the past six months Americans all over the United States have been asking for more information about an extraordinary man who was not only a great physician and barber by profession but one of the greatest philanthropists of his age. They want to know why they have not heard more about the history of this person born in the sixteenth century. For was he not a man whose problems are the problems we face today, whose difficulties are our difficulties?

Quite a stir has been created and nation-wide interest roused. Every Catholic paper has carried at least one article, many others of no particular denomination and even the New York *Times* have had long columns and pictures. Reporters have frantically searched through public libraries for material and found that even the Congressional Library in Washington gives little that aids in research work. The English language gives but scant information. The last worth-while article was printed in an English magazine in 1920 by Father Martindale. The student has to turn to European libraries where he finds books and periodicals in German, Italian, French and Spanish. From these sources he can gain an accurate picture of a man that might have lived today and certainly would fit into our up-to-date century better than he did four hundred years ago.

Martin de Porres lived in an age that closely resembled our depression age. He was surrounded by men and women of varied nationalities, by all manner of races and by great poverty. He, the humble Negro, was able to come to the aid of rich and poor alike. Representatives of the Spanish Crown called him friend, governors and members of the hierarchy sought his advice. The sick and the poor and the halt and the blind came to be cured and beg his aid. This man overcame the racial prejudice that was then as great as it is today.

Why have we not been given the fascinating tales that are so closely interwoven with his history? Unforgettable pen pictures that give food for thought and material for many a bed-time story. Martin pleading with the hungry rats that had gnawed into the sacristy linen, stopping the run-away bull, curing the lame rooster, scolding a bleeding dog, hauling from a muddy pit a dying donkey.

The *Interracial Review* for September has an article by Norbert Wendel who asks: "But why this sudden popularity? It almost seems incredible that with all the discussions being carried on in the secular and religious press regarding the Negro problems no one has ever thought of this man." Yet Father Wendel forgets that there have been a few who tried to introduce this life into America and they have been silenced—and the silence was not that of racial prejudice but a false sense of what should and should not be given to the laity.

The shroud that was cast about the life of Martin de Porres was caused by Catholic publishers of America and they are to blame for the mystery that has kept buried for so many centuries the secrets of a biography that would have been of untold value to missionaries and truth-loving people.

Fifteen, twenty years ago no English-speaking person would have dared write the life of a saint as that saint really was. Laymen were considered too incompetent to be handed real facts and so were made to swallow gilded pills and shown golden haloes. It required the persistent efforts of an English Jesuit to break down the barriers and give the English-speaking world a jolt that brought us to our senses. Father Martindale is the author who revolutionized hagiography. He dropped a bomb in his life of Aloysius Gonzaga that shook the staid thinkers of the past. The sickly sweet-looking saint that for generations had been holding a lily in one hand and a crucifix in the other was shown to have lived surrounded by an atmosphere of sin. A background of intrigue, a Florentine court that had little to boast of when it came to morals or purity—out of that Martindale portrait stepped a virile and manly fighter, the type of a saint that youth likes to call its own.

Fortunately for all concerned, saints today are being stripped of their bulky draperies and the sugared sanctity that repels instead of appealing. Americans crave virility and not sentimentality. They want men and women who really live, who are of the earth, earthy. They know that to retire to a convent and to become a priest or a nun no longer means becoming a saint over-night. They realize as well as the candidate that it is a twenty-four-hour job that will last as long as his life lasts and that human nature is human nature even within the cloister. And those who have any sense of values begin to understand that the great sufferings in life do not come from without but from within — often from those who like themselves have renounced all things to follow the Crucified. And this is the keystone to the suffering in the life of so many and also in the life of Martin de Porres.

The cannibals that all the world dreaded opened their hearts and homes to Saint Francis Xavier and kissed his feet. These were not to inflict suffering on the great missionary, but some of his former friends, Christians and countrymen spread false reports about him.

Philippine Duchesne, who came from an aristocratic family of old Grenoble, longed to convert the North

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American Indians and was anxious to suffer martyrdom at their hands. Yet these Indians were to revere her and fondly called her "the woman who prays always." Her own daughters, the companions she had brought with her from France, did not appreciate her. When the Convents of the Sacred Heart began to flourish, they forgot that Mother Duchesne, in order to feed them had fasted, in order to warm them had been cold, that she had spent the long vigils of the night mending their torn clothes that they might rest. She had sown the seed of their success in privations and sufferings. Today Pope Pius XI speaks of her life as "a long bloodless martyrdom."

Alphonsus Liguori, who is a great Doctor of the Church, was a learned lawyer and founder of the Redemptorist Congregation. Instead of success and gratitude he met with constant opposition from his chosen friends. His was a life of suffering inflicted not by the godless Neapolitans but his co-workers who cut him off from his congregation and forced him to live for seven years in exile; and he was to die as he had lived outside of his order.

These are the sufferings we find in the lives of those who serve. Martin met the same fate from those he loved and cared for. Yet he was more fortunate than many a saint because he had from the first understanding superiors. To them it mattered not that he was an illegitimate child, the son of a Castilian nobleman and a Panama Negress, for they saw that this young doctor had possibilities. Admitted within the Dominican Order as a Tertiary, Martin de Porres continued his work as physician in the infirmary. Soon the crowds were so great that he had to build hospitals to accommodate them.

Mothers who had not the heart to drown their unwanted babies in the Rimac River, hearing of his great charity, left their little ones at his feet. Martin set about building the first foundling homes in the New World. As these children grew and their numbers increased he was obliged to erect kindergartens where they might romp and play and be cared for. For their destitute mothers he found homes, and he also erected institutions for the aged. The more he did the greater became the need for expansion.

In order to check crime amongst the youth of Peru and especially in Lima, Martin decided to establish a college. Those who until then had praised his plans were horrified at the thought of educating the poor and lowly. But Martin persisted. A friend gave him the sum of $200,000 and he laid the solid foundations of Holy Cross College that was to have a paid staff so that he could pick and choose from the very best. A resident doctor and a nurse were to see to the health of the boys and girls, and there was also a chaplain. The only admission card requested was poverty and want and suffering. Race played no part, Indians and Negroes and Spaniards lived side by side, preparing for the future, learning useful careers.

Martin was convinced that if the homes were kept intact there would be happier citizens. By becoming a beggar for the poor he kept over 650 families together and supplied to twenty-seven couples the sum of 4,000 pesos each so that the young people of marriageable age could establish homes of their own and launch out into the fight for life.

Certainly great-hearted Martin was a born philanthropist. Criminals came to seek mercy, knowing he would secure their pardon; men about to face death received last-minute pardons through his intercession. Systematic in his charity, he gave to one and all, but he was a genius in his knowledge of human nature. Rehabilitation was his aim. Present-day ventures were his long ago—our reforestration plans are merely the systems he used to keep men from crime. Finding that hundreds of starving men and women looted gardens of the rich and were constantly thrown into prison, he bought waste pampas lands on the outskirts of Lima and invited the cooperation of these poor. The back-to-the-land movement was by no means easy, as in those days cultivating the soil was looked down on as the work of a slave. But hundreds of men and women followed Martin's example and he worked by their side, directing, instructing. Countless fig-trees were planted and olive groves begun. In time the poor had their own gardens where they could gather sufficient fruit to live on. Anyone visiting Lima today will be shown the olive trees that still bear fruit and hear eloquent praise of the man who had the foresight to aid his poor by work and food, realizing that mother nature could teach them things which no preaching would bring home.

Martin de Porres is our heritage. He lived as we live, surrounded by all kinds of people and by all races. He was entrusted with fabulous wealth to be spent at his own discretion. He was trusted and loved and looked up to by all manner of men. This real American, who lived the quick tempo of our life, and died November 3, 1639, had mastered many of the present-day difficulties by his clear insight into human nature. May he who lived to serve, and served so as to live eternally, be an example to all of us.

Expedition toward Rain

The severed grass was strewn along the field
where scythes had laid it low, and golden stubble
pitched toward the swift white thunderheads that loomed
over the evening hill and faintly rumbled.

We climbed to meet the lightning, while the slope
stretched upward paling-green and yellow-brown;
we shied from thickets and their scanty shelter—
with the scent of drying hay and wind, lay down.

And restless cattle-bells from distant hollows
clanged slow bronze, and no brief word was said:
the rain blew over us in gusts, my fingers
shaped to the beauty of your drenched dark head.

The tumult trampled up, the earth was rough,
the swallows shuttled close with stormy cries. . . .
On the hill that would outlast all deaths and loves,
we asked no questions of the weeping skies.

FRANCES FROST.

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Seven Days' Survey

The Church.—At the invitation of Bishop Richard O. Gerow of Natchez, Archbishop Joseph F. Rummel of New Orleans officiated at the blessing and laying of the corner-stone of the new chapel at St. Augustine's Seminary at Bay St. Louis, Mississippi, April 16. This seminary for colored aspirants to the priesthood is in charge of the Fathers of the Society of the Divine Word. * * * Reverend F. Soccorsi, director of Vatican City Radio Station, will deliver the principal address, "The Spiritual Mission of the Radio in the World," at the second International Broadcasting Congress to be held, May 4 to 7, in Prague, where European broadcasting experts will discuss broadcasting from a Catholic point of view. * * * A Lay Catechist movement has been inaugurated in Cleveland in response to the request of Bishop Joseph Schrembs for some form of Catholic Action that would follow up with lasting results the National Eucharistic Congress held there last fall. Activities include visits to "shut-ins" and fallen-away Catholics and instruction leading to conversion. A St. Charles Union, made up only of converts, has already been established. * * * It is reported from a N.C.W.C. correspondent at Berlin that forty nuns of advanced age have been taken from their convent near Wershunsk, Russia, and deported to a forced labor camp in the North. * * * The fourth annual convention of the Catholic Library Association was held in St. Louis last week, with more than 100 librarians from all sections of the country attending. * * * The fifth centenary of the consecration of the Cathedral of Santa Maria del Fiore in Florence was recently celebrated with great solemnity in the presence of all the civilian, military and political authorities of the city. Cardinal Della Costa of Florence celebrated the solemn pontifical Mass and delivered an address recalling the glories of the great temple and the gravity of the present moment. * * * St. John's University of Brooklyn has opened a free School of Social Action.

The Nation.—The Senate, as tribunal, heard seven charges of "high crimes and misdemeanors in office" brought by the House, as prosecutor, against Judge Halsted L. Ritter of Florida, and found him guilty of one. It is the thirteenth impeachment proceeding in our history and the fourth verdict of guilty. * * * Internal revenue collections for the first three-quarters of the fiscal year were $2,657,090,083.51, an increase of $186,320,214.85 over last year. This was in spite of a loss of $334,504,600.02 in agricultural adjustment taxes. Corporation income taxes rose $125,275,922.13 and individual income taxes, $116,809,843.01. * * * Arbitration was effective in two major labor disputes. On the Pacific, the International Longshoremen's Association and the Waterfront Employers' Association signed an agreement to abide by the awards of federal arbitrator Judge M. C. Sloss, thus ending a strike. The Building Service Employees Union which conducted a stiff strike in New York this winter, and the Realty Advisory Board, representing the building owners, submitted their controversy to arbitration upon the insistence of public officials. A complex award was handed down by Ferdinand A. Silcox, April 20, and accepted by the disputants. Minimum wages were substantially raised, but the open shop retained. * * * On April 16, the President laid the corner-stone of the already towering Interior Department building and spoke forcefully for conservation. Secretary Ickes declared in favor of a bill before Congress to change the name of his Interior Department to the Department of Conservation. * * * A students' peace strike drew out about 500,000 American high school and college students on April 23. It was organized by the American Students' Union, and was coordinated with similar demonstrations held in France, Belgium, Spain and Puerto Rico. * * * The House unanimously approved plans to increase the air corps to 4,000 combat planes. President Roosevelt wrote a letter to the D.A.R. concerning arms, saying his administration stood for "adequate national defense" and "the good neighbor policy," and that they "are not contradictory principles." Estimated expenses on national defense for 1937 were increased over those for 1936 by $192,952,378, and over those for 1935 by $404,194,722.

The Wide World.—Following the publication of an intransigent statement by Vittorio Cerrutti, Italian ambassador to Paris, the League Committee of Thirteen met in Geneva to consider the prospects for peace in Africa. Immediately the Italians declared they would refuse to grant an armistice, and that they would discuss no peace terms with the League. Representatives of Emperor Haile Selassie alone would receive notice, they said. Thereupon the Committee admitted failure, and it was obvious that the British had no chance to obtain an endorsement of oil sanctions. Indeed, the trend was strongly against maintaining the sanctions thus far enforced. On April 20 the Council adjourned until May 11, after making a "supreme appeal" to Italy in which there was no specific pledge of aid to Ethiopia. In a blunt speech, Mr. Eden virtually threatened British withdrawal from Geneva. "His Majesty's government," he said, "is prepared to act in accordance with the policy of collective security now and in the future, as long as others are and no longer, and to the extent that others are and no further." The defeat is a bitter one for British policy and also for the League. It leaves the future more uncertain than ever. * * * Military success for the Italian armies was about all the news from Ethiopia. Marshal Badoglio had dispatched a motorized column to seize Addis Ababa, and this seemed destined to reach its objective in a few days. Italian victories were also reported on the southern front, where after a "fierce five-day battle" the forces commanded by General Graziani were moving toward Harar. Evacuation of Addis Ababa be-

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gan, but practically all resident foreigners sought refuge in legation closes.* * * Turkey abrogated the clause of the Lausanne treaty demilitarizing a zone on each side of the Dardanelles, after conferring with European powers but before receiving their consent. Troops were dispatched into the area on April 17, following a meeting of the Cabinet. London professed surprise at the report. * * * Serious anti-Semitic riots occurred in Poland and Palestine. Troops were enforcing martial law in the area around Jaffa and Tel Aviv, where trouble started when two Arab laborers were murdered following a hold-up. The official casualty list reported from Jaffa was 11 dead and 54 injured. Poland also witnessed serious riots when groups of unemployed in Lwow fought police. In the second clash, more than 20,000 persons struggled to avenge the shooting of a "jobless hero." More than a hundred casualties were reported. * * * Unrest was very noticeable throughout Spain, the bloodiest event being a Communist outrage which followed the murder of a civil guard. Snipers fired on the funeral procession, killing several and wounding many. Impressions of the situation in Spain continued to vary greatly. Some believe that order was gradually being restored; others feared that sanguinary revolution was impending. * * * Predictions that the coming French elections would show a marked trend to the Left were blended with confident reports that the economic crisis was being gradually dispelled. Once more talk of franc devaluation was to be heard everywhere.

* * * *

Revenue Bill of 1936.—After seven weeks of work, the Ways and Means Committee reported a 249-page tax bill to the House. The bill embodies in somewhat reworked form, two of the three major administration suggestions. There is a "windfall" tax of 80 percent to recover processing taxes returned to processors and not passed on to the public. The suggestion overlooked was for substitute processing or agricultural taxes to yield about $367,000,000 during the next three years. The big feature is the repeal of present corporate income taxes and substitutes for them. Individuals would have to pay full normal taxes and surtaxes on dividends received. Corporate income withheld from stockholders would be subject to graduated taxes, with certain exceptions. Corporations with less than $10,000 income would pay one-tenth of 1 percent on income withheld if less than 1 percent of total income. This would range up to 29.5 percent if 70 percent or over were put into surplus. Corporations with more than $10,000 income would be subject to four-tenths of 1 percent if less than 1 percent were withheld, and this would be graduated up to 42.5 percent if 57.5 percent of income were withheld. Intermediate rates are provided for corporations with incomes between $10,000 and $40,000. Banks, trust companies, insurance companies and corporations in receivership would be subject to a substitute 15 percent tax, and a preferential rate of 22.5 percent would be levied on withheld income of debt-ridden companies. The Republican members of the Ways and Means Committee offered a minority report, expressing a twofold opposition: "(1) We do not favor the imposition of any new taxes until the waste of public moneys is stopped. (2) The proposed bill is unsound in principle, will undermine business stability and is another step toward the regimentation of all business. It is not designed to raise revenue, but is admittedly another New Deal experiment."

Relief and Charity.—The fact that the need for private charity "will increase proportionately as the need for public relief increases," was emphasized by Monsignor Robert F. Keegan in his report on the New York Catholic Charities for the year 1935. Out of the $1,257,670 spent last year, $1,033,144 went for family care and the care and supervision of children. "These services were imperative after city, state and municipal relief agencies had been utilized to their utmost practical advantage. . . . Thousands upon thousands of families throughout the land are torn with internal strife and disintegrating because only elemental physical needs can be assured by public relief." The same warning was reiterated at a meeting Mayor La Guardia held to start off a drive for private relief agencies. The Mayor said: "There are so many cases of distress, and so many cases that require immediate attention, and so many families that require adjustment, and the borderline cases we cannot touch, that we are dependent entirely on the private agencies carrying on their work in their own field." The New York Welfare Commissioner, William Hodson, praised private organizations for conducting research and experiments and for acting as critics preventing public agencies from "becoming bureaucratic and hard-boiled." Charlotte Carr, in charge of home relief in the city, said that the public agencies provide merely the bare essentials of life and cannot handle the complicated family problems that grow out of the depression. Bailey B. Burrit, of the Association for Improving the Condition of the Poor, reported that 15,000 families monthly are aided in New York by private funds.

The President Maker.—Those who knew Louis McHenry Howe or heard one of his rare informal addresses will have little difficulty realizing that he was a quite extraordinary man. Perhaps the most impressive thing about him was that he never permitted himself to be urban. The small community, which he understood perfectly and which he always urged young men to live in, was the "sample" by which he gaged the probable trend of public opinion. He was never a man about town, but there are few who have known more of the world. Like all newspaper men of his time and character, he had a flair for politics; and his decision to build up Franklin D. Roosevelt was the product of an insight which seldom failed him. In appearance he looked more mind than matter, and in his actions he reflected the conviction that success could be purchased more easily with ideas than with plums. Nobody ever respected other people's notions more than did Howe. When he knew they were crazy—as was often the case—he never permitted himself to forget that they reflected a point of view. Not infrequently he reminded one of a priest bent self-sacrificingly

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on building up the prestige and influence of his bishop. A lesser man would several times have abandoned the Roosevelt ship. The picture of a little "gnome" of a newspaperman clinging tenaciously to his hero down with infantile paralysis is bound to be part of the political folk-lore of the future. It is too bad he could not see the adventure through to the end—the country and the President would both have profited. Born in Indianapolis on January 14 1871, Mr. Howe died at the White House on April 18, after a long illness.

Religion in Germany.—Copies of a letter addressed by the Bishop of Mainz to the Reichsstatthalter of the region have been received. It is a long and careful exposition of the spirit being cultivated in the Hitlerjugend, from which we shall quote the following personal episode described by the Bishop. "On the day of my arrival at Oberingelheim to administer the Sacrament of Confirmation, there was a sign in the public square, 'H.J. continues the revolution against classes, dissensions and confessions.' That I call spreading the news even before the Bishop's arrival. But the Hitlerjugend also staged a reception, which consisted in parading past the rectory and singing the infamous 'Devisenschieberlied' (Ed. note: song accusing the Catholic clergy of being violators of the laws regulating foreign exchange). That evening there was divine service in the church. While it was in progress, the Hitlerjugend marched round the building several times playing loud music, so that it was almost impossible to hear the sermon. Indeed, it sought to enter the vestibule of the church, but departed when the sextons offered resistance." This, the reader must bear in mind, occurred in a Catholic region. The Bishop concluded by saying: "For us God is something else than Germany and also indescribably greater than Germany; and though we should very deeply regret any such step, the time may come when we shall have to say, 'One must obey God rather than men.' Such misfortune as a declaration of this kind would bring upon our fatherland would rest not on us but on those who, speaking the names of God and Jesus with their lips, venture to combat against that God and that Jesus."

Non-Catholic Religious Activities.—The Emergency Peace Campaign, which will include meetings and conferences in more than 300 cities throughout the nation during April and May, opened, April 21, with a nation-wide broadcast on which Mrs. Franklin D. Roosevelt, George Lansbury of Great Britain and Dr. Kirby Page were the principal speakers. The next morning 5,000 homing pigeons were released on the grounds of the Washington Monument carrying messages of peace to all parts of the United States, and that evening a mass meeting was held at Carnegie Hall in New York. * * * The formation of the Layman's Religious Movement, which is to be an unofficial, liberal group in the Methodist Episcopal Church, was announced April 23. The new group deplores the "un-Christian, unethical and anti-social aspects" of modern civilization and commends the Methodist Episcopal ministry for "pointing the way to a harmonizing of the personal and social elements in religion." * * * The Editorial Council of the Religious Press at its recent annual meeting in Washington discussed such questions as the Neely-Pettingill bill to abolish block booking and blind selling in the moving picture industry, peace education, and the development of a more extensive Washington news service on political action which affects religious issues. The Council urged its members to support the American Christian Committee for German Refugees. * * * It was announced, April 19, that Toyohiko Kagawa, who is winding up his extensive travels in the United States on behalf of the consumers cooperative movement, will establish in Japan 1,000 chapels to serve as rural community and religious centers.

Educational Meeting.—The thirty-third annual meeting of the National Catholic Educational Association was held in New York, April 14-16. The Holy Father sent his Apostolic Blessing. More than 5,000 persons assembled in St. Patrick's Cathedral for the Pontifical Mass which opened the conference and a like number attended the closing ceremonies there. In the course of the meetings the association issued an official statement condemning the Copeland bill, the teachers' loyalty oath and other attempts at federal control of education. At the first general session Bishop Francis W. Howard of Covington, Kentucky, declared that the Catholic tradition of a personal attitude toward property, industry and government upholds the dignity of man. At one of the many department meetings Reverend William J. McGucken, S. J., of St. Louis University, urged secondary schools and colleges to place greater emphasis on the Catholic philosophy of education. Mother Grace C. Dammann of the College of the Sacred Heart, Manhattanville, New York, advocated the addition of more lay professors to Catholic college faculties. Seven special radio broadcasts, four of them over nation-wide hook-ups, were given in connection with the conference. Bishop John B. Peterson of Manchester, New Hampshire, was elected President General of the Association to succeed Bishop Howard, who had resigned after seven years of office. On the closing day there was a colorful procession of 2,500 clergy, seminarians, nuns, faculty members and students from schools and colleges in the Archdiocese of New York. Cardinal Hayes of New York presided at the Solemn Benediction of the Most Blessed Sacrament which brought the meeting to a close.

Efforts for Peace.—At the National Peace Conference held in Washington, Mr. George Lansbury, former leader of the British Labor party and one of the leading pacifists, urged the people of the United States—and by implication, all nations—to strive to get their minds away from the idea of attaining security through poison gas and guns and "to talk instead of economic problems and a square deal in regard to the world's resources and the sharing of the markets of the world." He said that he had "no pill to cure an earthquake" but that "when statesmen were willing to give as much thought, time and expert knowledge to solve the economic problems of the

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world as they give to mass slaughter they will jolly soon find the way to peace." He added, "What is the matter with the world? The power of production is so great we are too stupid to use it. If men of affairs were brought around the council table they would think out how to get to the nations of the world the materials they need and to distribute to all the goods they produce. That is the root problem." Other speakers were Mr. Robert Lincoln O'Brien, chairman of the United States Tariff Commission, Representative Caroline O'Day and Mrs. Franklin D. Roosevelt. Mrs. Roosevelt declared that, as citizens were expected not to shirk their responsibilities in time of war, they should not, as "by and large the vast number of our individual citizens still shirk," their responsibilities in time of peace to preserve and to promote peace.

Murder Will Out.—Suggesting that the press and the bar join hands to prevent the reporting of murder cases from becoming a menace to the public, Mr. Walter Lippmann called the attention of the American Society of Newspaper Editors to what he said were "facts" regarding the Hauptmann case: "(1) That the police published and commented on the evidence before the trial. (2) That the officers of the court did not provide an orderly court room for the trial. (3) That no effective action was taken by officers of the court against spectators and reporters who took a hand in the trial. (4) That the attorneys on both sides by their public statements violated No. 20 of the Canons of Ethics of the American Bar Association. (5) That the Governor, acting in a quasi-judicial capacity, made ex-parte statements to the press." He added: "I conclude that without the connivance of the regular officers of the law the intolerable abuses of publicity would have been reduced to manageable proportions. It is, therefore, upon the officers of the law that we must place the primary responsibility for effective action which will prevent a repetition of these abuses in the future." Mr. Lippmann did not, however, shift all the responsibility from the shoulders of journalists. He suggested that their "crusade" must try to show that officials who connive at the miscarriage of justice are at least as guilty as officials who have "taken a bribe."

Publishers and Editors.—The Associated Press held its annual meeting in New York on April 20, and on the following four days the American Newspaper Publishers Association met. The ANPA expected to be stirred by discussions of freedom of the press, child labor and newspaper boys, radio news, labor costs and social security and the American Newspaper Guild. On the first day, papers of less than 50,000 circulation were the subject of the conference. It was emphasized that their local character is being changed. Because of interest in the affairs of government in Washington, "our local situation has taken on a national environment." One publisher said: "Speeches made over the radio increase their interest to newspaper readers, who want to see the text to confirm their oral record." Sentiment was expressed favoring an increase in subscription rates in order to decrease reliance on advertisers. The AP convention heard brilliant speeches by Henry L. Mencken and Sir Wilmott Lewis, Washington correspondent of the London *Times*. The latter is taken up in the main editorial of THE COMMONWEAL. Mr. Mencken spoke for the editorial page, as interpreting the news and criticizing events: "The pedagogues of the country, when they become public job holders, cut their own throats. No one pays any attention to them any more; when they are heard of at all it is as comic characters. The pulpit has gone further and fared worse; in most communities it is now tolerated only in so far as it confines itself to post-mortem matters, and never says anything that can be either proved or disproved. The halls of legislation hardly deserve to be mentioned at all. This leaves the field open to the newspapers of the country." He deplored that the editorial page "has been going downhill steadily for fifty years." An improvement in display of the editorial page is absolutely necessary so it will not be "so gloomy and forbidding, typographically, that only a reader itching for punishment is ever tempted to read it."

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Japanese Spread Southward.—While responsible heads of the Union of Soviet Socialist Republics at Moscow have asserted again and again that a military alliance exists between Japan and Nazi Germany, and certain plausible circumstantial evidences and motives for such an alliance have been advanced, there is reason to believe that a strong natural rivalry exists between Japan and Germany in the regions of Germany's pre-war colonies and economic penetration of the South Pacific, and that in the international working out of checks and balances, there may be a movement to return some of Germany's colonies in that area. The latter move would be made, presumably, to pass along to Germany some of "the white man's burden" of holding back the Japanese. Mr. Marc T. Greene, foreign correspondent of the Providence *Journal,* contributes to the May issue of *Asia* a summary of the rapid penetration of Japan in the waters adjacent to her below the equator and of the complex economic and political and racial rivalries there. Among the numerous island groups and archipelagoes of this area, Germany before the World War was, he says, the strongest influence. She held a large portion of New Guinea and nearby isles, the Marshalls, the Carolines, the Palaus, the large Bismarck Archipelago, part of Samoa and many other smaller islands. And both north and south of the line, German traders "came very near to dominating the South Seas economically" because of their serviceable cheap goods which were superior to any other cheap goods then available. Now Japan has a mandate over the far-flung Caroline and Marshall islands, and her colonial and economic penetration of the whole area of the South Seas has more than offset the disappearance of Germany in the past twenty years. A typical white man's trading post on a non-Japanese island carries by popular demand 80 percent of its stock in Japanese goods, says Mr. Greene, because the Japanese articles are "very little inferior to the European product at more than twice the cost."

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The Play and Screen

The Ballet Russe

WHETHER it is that today there is no Pavlowa, Nijinsky or Mordkin, or whether it is simply the passing of our youth, the youth to which the Russian Ballet came so triumphantly, a revelation of a new and exotic beauty, the pulse of the middle generation beats more or less temperately on the arrival of a new troupe of Russian dancers. The younger generation, however, is not under the handicap of having seen too much, and welcomes with youth's enthusiasm each renascence of the art which came to its apogee under the egis of Serge de Diaghileff. And Colonel de Basil's dancers from Monte Carlo are certainly the nearest approach to the dancers of Diaghileff—indeed some of them are the same—that the world of today possesses. There is indeed no reason to doubt that some of these young dancers, most of them yet in their teens, may very well come to revive the magic of the Loupokovas and Karsavinas of the past. Some of them today are as light on their toes and as full of grace as the dreams of most can reach.

Of the young women the de Basil troupe has in particular Tamara Toumanova and Irina Baronova, *aetat* seventeen summers each, while Tatiana Riabouchinska, Alexandra Danilova, Vera Nelidova and two or three others are dancers of the very first rank. The company, too, possesses two magnificent male artists, Leonide Massine and David Lichine, whose imaginative interpretations match their technical mastery. Twenty years ago Massine danced Petrouchka with the Diaghileff company, and yet today his miming of the broken-hearted puppet is as vigorous and even more pathetic than it was in those long past days. In those times Adolph Bolm was the Blackamoor, and an excellent one, but Lichine today is perhaps even finer. In fact, "Petrouchka" as a whole is fully the equal of what it was under the Diaghileff banner, even though we miss the diminutive figure of Loupokova as the Dancing Girl. During the company's opening week at the Metropolitan Opera House admirable performances too were given of Stravinsky's "Fire-Bird" and of the dances from "Prince Igor." The orchestra under the direction of Efrem Kurtz and Antal Dorati plays its part well, and the scenery and costumes are a delight.

S. Hurok is to be congratulated on bringing the Ballet Russe back to America, for its performances have been one of the high points of the season. (At the Metropolitan Opera House.)

The Pirates of Penzance

THE SEASON of Gilbert and Sullivan is once again in full swing. The opening "Mikado" has been succeeded by "The Pirates of Penzance," and Mr. Chartock's company has given it what is, on the whole, an excellent performance. First honors go to William Danforth as the Sergeant of Police, but then first honors have always gone to Mr. Danforth's Sergeant which, though touched with burlesque, never passes Gilbertian limits. Vera Ross is admirable, vocally and histrionically, as Ruth, and Frank Moulan, despite his lack of voice, gets over the Major-General's patter most effectively. Herbert Waterous, though his voice too has seen better days, is in the true tradition as the Pirate King, and Roy Cropper and Vivian Hart, when they don't have to force their voices, sing the music of Frederic and Mabel with taste and effect.

A special word of praise should go this year to the singing of the chorus. Among these young men and women there are evidently voices which might well be heard in solo parts. The weakness of past Gilbert and Sullivan revivals has often been the chorus, and yet if new artists are to be developed they must be developed from the choristers. The D'Oyley Carte Company has always recruited its principals from its choristers, and it is of good omen that Mr. Chartock has taken a leaf out of the English organization's book. Mr. Danforth, Mr. Waterous and Mr. Moulan will not be able to sing forever, and in a few years artists must be found to take their places, and the same condition will also occur on the distaff side. Let us hope that the acting powers of these young choristers are equal to their vocal ones. (At the Majestic Theatre.)

GRENVILLE VERNON.

I Married a Doctor

THE MIDDLE class living in America's small towns is no longer warped by the willing bigotry that caused Sinclair Lewis to write "Main Street" some twenty years ago. The producers evidently recognized the fact and abandoned the original identity for purposes of commercialization. The new version, therefore, is meaningless as the sociological preachment which the author intended it to be, having lost that special significance in the broadening process down through the years. But, taken as a quietly effective dramatic portrayal, this basically identical adaptation is easily accepted on entertainment merits.

The story of the difficulties of the doctor's young wife in adapting herself from the city to the environment of the ugly little manufacturing town is presented with an honesty of mood and action. Uniformly excellent in performance, the fine characters drawn around the wife's losing efforts to plant beauty and tolerance in her new surroundings develop the sympathetic interest that the humanness dominating the original requires.

Absolute Quiet

ABSOLUTE confusion is a more appropriate description of the results accruing from this mass of incoherencies. The inability of the producers to determine whether they should pursue a crime mystery melodrama or a comedy evidently influenced them to attempt to effect a combination of both. The accomplishment is neither, but, rather, a helter skelter. At least ten different motivations appear for the basic plot and climax in the atmosphere of an ill-assorted group meeting on a rich man's lonely ranch when a plane crashed down in a fog.

JAMES P. CUNNINGHAM.

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Communications

LUNN—HALDANE

Alma, Calif.

TO the Editor: In a communication to this review, published March 20, 1936, Mr. T. G. A. Wright criticized both Mr. Arnold Lunn and the Dominican translators of Saint Thomas Aquinas for rendering "Quod movetur ab alio movetur" as "Whatever moves is moved by another." Mr. Wright states that the correct translation is "whatever is moved is moved by another." Unfortunately, Mr. Wright is wrong. It is *his* translation that is "evident nonsense" because meaningless tautology. It is precisely equivalent to "Whatever is moved by another is moved by another." Mr. Wright's reference to the difference between *movere* and *moveri* is apropos but he forgets that the passive voice in Latin often does duty for the (Greek) middle voice, with a most important change in meaning.

Perhaps the meaning of the Thomist proposition would be clearer if rendered "whatever has motion, has its motion from another." The whole point of the proof lies in this, that whatever has motion betrays by that very fact an essential imperfection. For motion is a transition from potency to act, and for a thing to pass from potency to act it must be acted upon by something else already in act—whatever moves is moved by another. Once this is recognized, irrefutable logic forces us to admit the existence of something utterly without motion yet moving all things else—something without potency but always in act—*et hoc omnes intelligunt Deum.*

It was just this point that was so completely missed by Haldane, though it is hard to understand how, since he claims to have read Saint Thomas many times, and Saint Thomas develops the proof completely ("Summa Theologicae," I, Q. ii, a.3).

Haldane's remarks on infinite series are typical of his method of controversy. First, he misunderstands Saint Thomas's remark that an appeal to an infinite series of movers will not lessen the necessity of an ultimate unmoved mover. He makes Saint Thomas say that an infinite series is impossible. Secondly, he knocks down his own straw man by appealing to the constant and successful use of infinite series by mathematicians, implying that since the sum to infinity (i. e., the limit) of the series $\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + 1/16 + \ldots$ is known to be 1, therefore an infinite number of terms actually exists. But no first-class mathematician would ever honestly make such a statement. Mathematicians are very careful to define "infinite series" so as to exclude any assumption about the existence of an infinite number of terms. About the above example they say that the limit of the series $\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + 1/16 + \ldots$ is 1, that is, given any arbitrary number ϵ, however small, then it is always possible, by taking a sufficiently large number of terms of the series, to make the difference between 1 and the sum of those terms be less than ϵ. Since this is so, if I find that the solution to some problem comes out to be the above series, then I know that it is quite safe to replace the series by its limit, the more convenient number 1. Thirdly, after Lunn had pointed out to Haldane that Saint Thomas, far from saying that an infinite series is impossible, actually showed that, apart from revelation, creation from eternity was not repugnant to reason, Haldane nevertheless again rejected the *prima via* because infinite series are possible!

REV. CARROLL O'SULLIVAN, S. J.

SIR PATRICK GEDDES

Long Island, N. Y.

TO the Editor: Sir Patrick Geddes died in 1932. Those who are best qualified to judge his work look upon Geddes as one of the great seminal minds of our time: a man whose influence will be even greater in the future than it was in his own lifetime. As biologist, as sociologist, as educator, as town planner, as logician and philosopher, Geddes was a pathfinder who opened up new territories, and who consolidated hitherto dispersed and unrelated advances. Like Leonardo, Geddes left behind a vast mass of unpublished notes and papers, most of which have now been gathered together in the Outlook Tower at Edinburgh—the remains of a sociological museum and laboratory that he founded.

Funds are now needed to endow the Tower itself as a permanent institution, and to provide for the editing of Geddes's manuscripts, so that they may be available to students, as well as to ensure their publication. Six months ago a memorial committee, including such names as Henri Bergson, D'Arcy Thompson, J. L. Myres, Bernard Shaw and Raymond Unwin made an appeal in England for funds. So far the response has been inadequate. As a disciple and friend of Geddes's I am therefore making this appeal in America to those who understand the value of Geddes's work and wish to help propagate his influence.

Five thousand pounds are needed. Contributions should be forwarded to Sir Thomas B. Whitson, 21 Rutland Street, Edinburgh, Scotland. May I at the same time ask those who were in correspondence with Geddes, or who have valuable recollections about his life, to forward letters and personal reminiscence to the Honorable Secretary, The Outlook Tower, Castlehill, Edinburgh? Letters will be transcribed and duly returned to the owners.

LEWIS MUMFORD.

CATHOLICS AND THE SOCIAL ORDER

Newark, N. J.

TO the Editor: In THE COMMONWEAL and in the New York *Times* there have appeared recently letters from readers who, although Catholics, have expressed their alarm at Monsignor Ryan's favoring of a constitutional amendment to permit some measure of government regulation of industry. The main contention of these perturbed gentlemen is that Monsignor Ryan's proposal is "Socialism." Apparently by tacking on that particular label it is proved heretical, unorthodox and utterly to be shunned by all good Catholics and Americans. Does it never occur to these conservatives that all that is social-

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istic is not necessarily evil? The Church condemns Socialism but not every single objective within it. When conservative Catholics use the Church's condemnation of Socialism to oppose any social reform through government regulation, I wonder if they are at all aware of in just what the Church's condemnation consists. There is much truth in Socialism and Communism and as Father Sheen has said this truth should be elevated and spiritualized in a Catholic synthesis.

If congressional power to regulate industry, commerce, agriculture, labor and finance is "pure Socialism" then the conservative Catholic will have to make the best of it, for the Pope himself would then be a Socialist along with Monsignor Ryan, Father Ignatius Cox and many other Catholics. I cannot understand why anyone who favors a constitutional amendment to extend congressional regulatory power should be assailed as an enemy of the Supreme Court. The Court's powers are not lessened by the addition of amendments to the Constitution. May we not differ from the Court's opinion without becoming its enemy—was the Court minority of four in differing from the majority of five attacking the Court by dissenting?

The Church in America will not suffer the persecution of the Church in Spain, Mexico and Russia because we have Monsignor Ryans; it will suffer if we do not continue to have them and more. The lesson of the recent Spanish elections is that if the Church is to continue to influence the masses then there must be intelligent and progressive Catholic social leadership. Conservative priggishness which has handicapped Gil Robles's Catholic movement in Spain, is a menace to the success of Catholic social action everywhere.

F. L. Burke.

BIRDS IN THE BELFRY

New York, N. Y.

TO the Editor: "De gustibus non est disputandum" might be the proper and full response to Vincent Engels's strictures on the song of the wood thrush. I cannot help but say, however, that I feel that he and the testy attorney were wrong and the young lady reporter right in their estimate of this songster; and I heard and loved this bird's song long before I read the raptures of its lovers.

There are few serious disputants of the eminence of the wood thrush. Winnowing time has left intact the fame of a few poets and by general consensus of opinion they hold their lofty fanes. Similarly, since white men heard this native American bird they have loved its lay and those who were vocal have sung its praises in verse and prose as eloquent as the inspiration.

To Shelley may be given the skylark, to Ledgwidge the blackbird and to Thoreau the wood thrush. To Thoreau the wood thrush was the most eloquent bird voice in the woods or fields.

His comment includes: "The note of the wood thrush answers to some cool, unexhausted morning vigor in the hearer. . . . The wood thrush launches forth his evening strains from the midst of the pines. I admire the moderation of this master. There is nothing tumultuous in his song. He launches forth one strain of pure unmatchable melody, and then he pauses and gives the hearer and himself time to digest this, and then another and another at suitable intervals. Men talk of the rich song of other birds, the thrasher, mocking-bird, nightingale. But I doubt, I doubt. They know not what they say. There is as great an interval between the thrasher and the wood thrush as between Thompson's 'Seasons' and Homer. The sweetness of the day crystallizes in this morning coolness." But enough. He adjured him to advance not in his art. He speaks rightly of the variety in pitch, "no two successive strains alike."

True, he sings the same song over but never to recapture the first fine careless rapture, for that rapture to his lovers ever remains in the fabric of his song.

W. J. Hanna.

PEACE MAY KILL WAR

Buffalo, N. Y.

TO the Editor: I wonder if the following verses, suggested by Virgil's Fourth Eclogue (lines 37-45), would interest you:

When commerce dies
(Great Virgil thought),
When merchants move no merchandise
From spot to spot,

When fields aren't plowed
(Great Virgil wrote),
When pruning vine is not allowed
Nor faded goat,

Then, not before
(Great Virgil said)
Peace may kill war.
[We may be dead.]

Edward McGrath.

REUNION WITH ROME

New York, N. Y.

TO the Editor: The question has been rising in my mind whether there is not, in this generation, a genuine opportunity to reunite the schismatic Orthodox Church of Russia with the main body of the Holy Catholic and Apostolic Church. They need us, and we would welcome them back, I believe, with their wealth of eastern tradition. My lay understanding of the matter—correct me if I am wrong—is that their orders and sacraments are valid anyway, and that a few minor changes and adaptations in their liturgy and discipline would be easy enough to work out, once the leaders of the hierarchy could be brought to see and recognize the primacy of Rome. Such a reunion would be an enormous step toward the ultimate reunion of "all who profess and call themselves Christians."

H. B. H.

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Books

Shattered Democracy

Freedom, Farewell! by Phyllis Bentley. New York: The Macmillan Company. $2.50.

THE UNFORTUNATE reviewer who sets himself to review every novel as though it were a work of art soon finds himself in a sorry fix. Novels are neither produced nor consumed (they are an industry, though not a profitable one) as works of art, and since they fall short of his high standard, the reviewer must wield his headsman's axe with great regularity and come in time to seem a harsh and bitter fellow. The recent influx of politics into fiction has made the situation easier, for now the reviewer can concern himself with a serious subject and still not worry over the perplexing question of art where no art is. The book-reviewer, like the sports-writer, graduates to the political column and takes on a new dignity. This lessened concern with art is easier on the novelist, too.

Though turning away from her chronicles of modern industrialism, Miss Bentley makes plain that in this novel she has not forgotten today's scene, and she points the moral by adorning her tale with an epigraph from Mommsen, which says: "The history of Caesar and of Roman Imperialism is in truth a more bitter censure of modern autocracy than could be written by the hand of man."

Her novel follows the career of Julius Caesar from the time of his proscription under Sulla to the time of his murder, and treats briefly of subsequent events. Cato, Pompey, Crassus, Cicero and other figures of historic note receive more or less intimate treatment. Some years ago, Miss Bentley's novel would doubtless have been called a biography; she allows herself the private knowledge of fiction but she is more concerned with the course of political events than the experience of the inner man. She does, it is true, show the spiritual progress of Caesar from a young man longing for good government to a complete believer in Caesarism, who sees his folly only under the pain of Brutus's knife, and a definite picture of him emerges, if one not always consistent with the things Caesar accomplished. But the other great Romans are stock figures, obligingly personifying trends of the time and made characters by the ascription of a few humors. At times the description of political moves and countermoves recalls the dreariest tradition of the English political novel as exemplified in "The White Monkey" or "Sonia."

The pertinence of "Freedom, Farewell!" to our day lies in its depiction of a democracy, grown great through imperial conquest and trade, no longer functioning for the true welfare of its citizens because of the ambitions of moneyed and self-seeking men. We too live in an age when the very hugeness of wealth has resulted in its maldistribution, when old standards have their backs to the wall, when the democratic machinery no longer seems able to cope with the problems of state, when dictators are rising amidst execration and applause. Miss Bentley's

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fault would seem to be in ascribing the collapse of the republic too much to the hesitation and uncertainty of individual men; while any state which puts such men in power is morally lax, it must be remembered that an economic and political system of the wrong sort fosters such laxity. So, though Miss Bentley has a fundamental lesson to teach in showing that a noble state needs noble leaders, she ignores a fundamental question amongst us: what state will encourage such leaders?

If only because it makes few excursions into the familiar by-paths of fiction, this book moves quickly despite its almost five hundred pages. Its characters may fit too obvious a pattern for complete humanity, but we have known them from our earliest schooldays and here they are given a vicarious life from the vitality of today's headlines. Miss Bentley writes with a patent sincerity, she eschews flourishes, and the story she has to tell is one men have never failed to find engrossing.

GEOFFREY STONE.

"Made" News

Propaganda and the News, by Will Irwin. New York: Whittlesey House, McGraw-Hill Book Company. $2.75.

DO YOU remember Loyalty Day during the World War when in every large city foreign-born citizens marched from morning until sunset? As they marched cameras ground out news reels, and subsequently those films were shown in Sweden, Spain, Holland and other countries with emphasis on their particular nationals. Most important were the thousands of German-Americans carrying American banners. While these pictures could not be sent into Germany they were shown in adjoining countries from where the news percolated across, and Germany learned that America's participation in the war was not merely nominal. The idea of "Loyalty Day" with its attendant propaganda came from a clever publicity man and was what is known as "made" news.

The war awakened and educated American institutions to the usefulness of publicity and Mr. Irwin has written this treatise to show its place in the American scheme.

Social and political organizations were the first to employ the paid propagandist, but before long commercial associations or individual corporations were also utilizing him. California orange growers in the 1920's realized on the nation's vitamin consciousness and today a large section of the country has its daily eye-opener of orange juice. Mother's Day was "sold" to florists by a propagandist. These are two of the commercial ramifications but the author shows how the public relations counselor functions in advancement and repeal of prohibition, recognition of Russia, agitation for cancellation of war debts, and presidential elections. In the federal government the number of publicity agents has grown constantly during the past fifteen years until today this writer finds a director, adviser or producer of publicity seems indispensable to even the smallest alphabetical bureau.

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If you are interested in learning what very often is behind the news in your newspaper, "Propaganda and the News" contains many interesting revelations. Mr. Irwin believes that the ethical publicity adviser has a proper and legitimate place, and the other kind soon falls by the wayside.

FRANK W. MURPHY.

The Little Giant

The Eve of Conflict: Stephen A. Douglas and the Needless War, by George Fort Milton. Boston: Houghton Mifflin Company. $5.00.

GEORGE FORT MILTON, editor of the Chattanooga *News*, a Democrat and a contributor to THE COMMONWEAL, has written a scholarly, documented, sincere, candid and vitally interesting interpretation of Stephen A. Douglas and the unnecessary War between the Sections, based upon the contemporary biography of James W. Sheahan, editor of Douglas's Chicago *News*, the study of the late professor Allen Johnson, recent secondary histories and biographies of the period, tremendous searchings in files of newspapers, and an enormous mass of letters and papers in public repositories and in the hands of Douglas's grandsons. Without injury to the enlivened and somewhat journalistic style, the author has had the advantage of aid from an array of professors and students of history.

To Mr. Milton, Douglas was really the chief figure in the political maelstrom of the fifties, and of Douglas he paints more than a life-sized figure, for the Little Giant was only five feet and four inches in height and weighed in his prime less than a hundred pounds. But with his powerful head, sturdy body, massive intellect, fascinating, oratorical voice, courage and political acumen, he was no dwarfish figure and suffered little in comparison with the reputed political giants whom he met in debate on the hustings or the congressional floor. And his interpretation of Jeffersonian-Jacksonian democracy within the Constitution was the accepted platform of good Democrats who cheered for Douglas, while their politicians in convention nominated Pierce and Buchanan for the Presidency. Mr. Milton recaptures the personality of his hero and of his associates be they friendly or hostile, and unlike the more conventional historian neither fears to use harsh epithets or to express a definite opinion concerning men and measures on the basis of his evidence.

The Little Giant came from Vermont stock and the Canandaigua Academy into the rapidly settling state of Illinois with a determination to win political fame. A teacher, a lawyer, a Jacksonite state's attorney, a legislator, who could command the canal-builders' votes, a Mason, Democratic state boss, Secretary of State, justice of the State Supreme Court, and a member of Congress—this was his biography when he entered the Senate of the United States. Thereafter, his story is as complicated as the political history of the decade between the Compromise of 1850, for which he manfully fought, and the secession movement, which he strove to prevent at the cost of his political and physical life. Slavery, the Kan-

God and Mammon

by François Mauriac ($1.00) is the record of the difficulties of a great Catholic writer. He says "I entered literature a cherub of the sacristy, playing my little organ." But his art grew up, and he began to feel the terrifying responsibility of his position, especially when he found that he was unable to write without scandalizing his fellow Catholics. He has a solution now, very simple, but very hard to put into practice—personal holiness.

The author of NIGHT OVER THE EAST ($2.50), Erik von Kühnelt-Leddihn, is not worried by any such problems, so far as one can tell. He is all for getting on with the story. The first American reviews are now in. *The Herald Tribune* calls it "Kühnelt Leddihn's second brilliant novel" and says it "portrays more forcefully than anything I have yet seen the mad fury that boils beneath the surface of the Danubian and Balkan states." *The Sun* says it is "a thrilling book, and an indictment of dictatorships whose methods of the dark ages are bringing Europe to ruin."

Father Ronald Knox would take it into his head to go and visit Anthony Trollope's Barchester and see what has become of that gentle Cathedral town after all these years. His BARCHESTER PILGRIMAGE ($2.50), was undertaken in such quiet good spirits that no one is going to resent it, and very many people who first meet Barchester society in this book will want to know more of its past history.

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sas-Nebraska Act, railroad expansion, Civil War in Kansas, Know-nothingism, Free Soilism, prohibition, immigration, corruption in politics, and rugged individualism at the expense of natural resources are all a part of the story. Of honest compromise there was none. It was the day of political extremists. Policies counted for more than the Constitution but not with Douglas who supported his party in 1856 and who gave Lincoln his wholehearted support after the election of 1860. There was a fatalistic spirit which made the war inevitable. Extremists carried the day, though the rank and file of America, the foreigners and the financiers wanted no war. And among the worst extremists were the preachers who were infinitely more active in the fifties than in 1928.

There is strong writing in this volume. The Know-nothings are treated without gloves even as they were excoriated by Douglas, the first politician who dared to do so and that in their stronghold of Philadelphia. Unlike Lincoln, Douglas did not evade the issue and play for the votes of "nativists" and German foreigners.

Married to Adèle Cutts of the family of Dolly Madison and of the Maryland Neales who gave the Catholic Church an archbishop and the Confederacy its famous spy, Mrs. Rose Greenhow, Douglas permitted his sons by a first wife to be reared Catholics and schooled in Gonzaga and Georgetown Colleges, for as he said, "while he wanted the Presidency more than any other earthly thing and was ready to pay any reasonable price for it, taking his boys out of a Catholic school because of the effect keeping them there might have on his political fortunes involved a surrender of principle which was too high a price to pay." The author goes rather fully into the probable death-bed conversion of Douglas to Catholicism on the assumption of Bishop Duggan's funeral oration at the grave.

In the "rough, tough and muddy" campaign of 1856, Douglas took no walk but "stumped" for Buchanan who after the election ignored his advice and his friends. Douglas refused to support the Lecompton Constitution which Buchanan would make the test of party loyalty, whereupon Buchanan recalled the fate of crushed Democrats who differed from an administration of their choice with pointed references to Tallmadge and Rives. To which Douglas replied: "Mr. President, I wish you to remember that General Jackson is dead."

RICHARD J. PURCELL.

Mother Drexel and Others

Catholic Negro Education in the United States, by Margaret A. Diggs, 1351 Otis Street, N.E., Washington, D. C.

IT IS very fitting that this little sketch of Catholic education of American Negroes should be written by a young Catholic product of a Negro university. It is especially fitting that in it she should give so large a place to Mother Katherine Drexel's great work. It is perfectly true that from our earliest times established orders and religious societies have delegated members to this special field; it is true that individual bishops, priests, nuns, have

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taken this field as a special province. Mother Katherine Drexel's self-dedication to this purpose, her assumption of the organized religious community life vowed to its performance, her colossal achievement, all place her work on a remarkable plane. She worked single-handed, not backed, as is commonly supposed, by one of the great fortunes of the United States. She has a life interest only in the Drexel millions. She has carried a university, schools, churches, missions, out of her private pocket for a lifetime—but for her lifetime only. She will bequeath to the Church not only a great work magnificently performed, but a great responsibility to support it and not let it wither.

Miss Margaret Diggs, the authoress, seems to be aware of that circumstance as most of us are not. There are many notable points in her study: the patriarchal "family" attitude of Catholics toward their Negro slaves; Catholic insistence on Negro education even when prohibited by local legislation or custom; non-segregation of Negroes in Catholic communities; and—interesting point—the beginning of segregation coincident with the beginning of language differences, when the Haitian and Santo Domingo revolutionary disturbances sent French Negroes in numbers to this country as well as whites, and French-speaking Negro congregations were formed to meet their needs.

Miss Diggs has done a good piece of work for a very young girl and should be encouraged. Catholic American life through the eyes of a Catholic of African race takes a fascinating new color. The book is well worth reading—and buying.

WILLIAM FRANKLIN SANDS.

Bucolic Americana

Rabble Rouser, by Charles Morrow Wilson. New York: Longmans, Green and Company. $2.00.

THIS is a delightfully immature novel. It has the freshness and some of the lacks of youth. The writer, I know, must plead guilty to being almost scandalously young, though there are mitigating accomplishments. He is the author of "Backwoods America," which sold more copies than any other book ever published by the Chapel Hill Press of the University of North Carolina; also of "Meriwether Lewis," reviewed in our May 25, 1934, issue; and of "Roots of America," published last month by Funk and Wagnalls. In the past year, he has also found time to farm and hunt and to write twenty-seven articles printed in magazines ranging from THE COMMONWEAL to *Country Gentleman.*

The present novel is another "Craniston," only better—earthier, more real and more idealistic. It treats particularly of county politics, their rottenness and their virtues, the rottenness and virtues of individuals and the simple procedures by which the "interests" influence them for their own ends and the impoverishment of the average citizen. There is country love, lyricism and some cussing in the story, too much cussing, if too much of anything.

FREDERIC THOMPSON.

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Propaganda

American Labor Struggles, by Samuel Yellen. New York: Harcourt, Brace and Company. $3.50.

SAMUEL YELLEN writes a book about an important subject and he gives much important material, but one's thanks are checked somewhat short by his absolutely consistent propagandizing which, in fitting itself to history and testimony, seems, if guilelessly, still crooked. It is like the Vetrane of Future Wars demanding a bonus. His attitude toward reformist trade unionists is as slippery as Earl Browder's. He attacks Christianity repeatedly as anti-labor, and the Church specifically—if ignorantly. For instance, there was never in the United States a "command forbidding Catholics from joining the Knights," as the author says while talking about the Knights of Labor. They were condemned in Canada as a secret organization, but that condemnation was removed when they ceased to be so and when Cardinal Gibbons strenuously defended them. Mr. Yellen notes what a large proportion of labor's force in the controversies was formed by Catholic workers, but he arbitrarily turns this fact inside out to imply apostasy. However, the events the author treats, in spite of the rather uncritically emotional observation of them, are much more the life movements of our commonwealth than those recorded in most books that pretend to be histories of the nation. Mr. Yellen associates himself with the masses and looks on the real way of the industrial world, and readers gain by doing that too.

Moving Money

The Formation of Capital, by Harold G. Moulton. Washington, D. C.: Brookings Institution. $2.50.

A DEMONSTRATION of the fact that too much thrift is a cause of financial distress is undertaken in this compact book, which incorporates much recent realization of the importance of kinetics in the creation of wealth. The still mysterious equilibrium between consumption and capital expansion is posited as the ideal, and the author goes far toward suggesting a theatrical basis on which it might be attained.

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